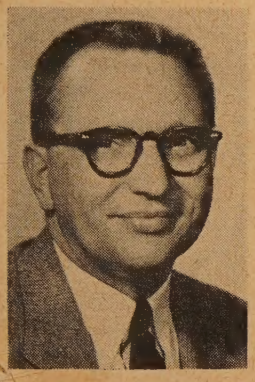
The Pulpit

A Journal of Contemporary Preaching



John von Rohr:

Biblical Thanksgiving

Stanley R. Moore and Edward L. Long, Jr. • God Asks the Questions

Donald Macleod • Meeting Opportunity

Hoover Rupert • The Tithe Rediscovered

D. Perry Ginn • Desegregation

George C. Stuart • Don't Kill Your Church

Has a Nation Changed Its Gods?

Third in a Sermon Series by David Noel Freedman and Theodore A. Gill

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The Pulpit

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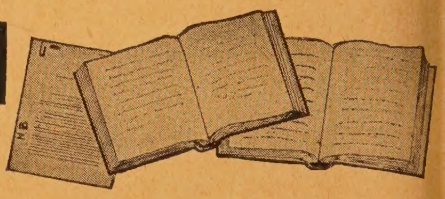
Nota Bene



IT is ridiculous to speak reverently of Jesus as the supreme teacher, if one does not pay attention to what he teaches. And the minute you examine what the teacher says, you find that you need more than instruction in righteousness; you need the Savior.—*Andrew W. Blackwood, Jr.,* When God Came Down *(Grand Rapids: Baker Book House, 1955).**

WE have come on a generation of teaching that simply holds before men various truths and says to them, "Reach your hand into the basket and take your choice." I know the reason for this. It encourages men to think for themselves and to be able to say, "This truth is mine." This method of teaching, however, can be as false in its refusal to share the deepest and the truest that generations have known as the other method which sought merely to cram undigested truth into the mouths of gullible students. In an endeavor to adapt truth to life we have forgotten that life must be brought to God through Jesus Christ.—*Harrison Ray Anderson,* God's Way *(Westwood, N.J.: Revell, 1954).**

MY ideas of saints have undergone a change. With my club experience I believe now that those missionary monks who were flayed and tortured really didn't deserve their canonization; they were most probably the unsuccessful ones, the ones who had no patience, who were fanatic and intolerant, while others, who descended to the level of their spiritual charges—the savage natives—and possessed a sense of humor and playfulness, could settle down, build abbeys and monasteries and gradually convert the people to better ways of living and faith.—*From* Journey into a Fog *by Margareta Berger-Hamerschlag, copyright 1956, Margareta Berger-Hamerschlag (published by Sheed & Ward, Inc., New York, 1956).**

THE true training for anything whatever that is good always prefigures and, if submitted to, will always help us in, the true training for the Christian life. That is a school where they can always use your previous work whatever subject it was on.—*C. S. Lewis,* Surprised by Joy *(New York: Harcourt, Brace, 1955).**

"I SOMETIMES think," said Olivia, "from watching, of course, because I am not experienced, I think experience can be a—block." Again it was clumsy, but she knew what she meant.

"And why?" asked Angela, amused.

"Because if you think you know, you don't ask questions," said Olivia slowly, "or if you ask, you don't listen to the answers." Olivia had observed this often. "Everyone, everything, *each* thing, is different, so that it isn't safe to know. You—you have to grope."—*Rumer Godden,* An Episode of Sparrows *(New York: Viking Press, 1955).**

GIVE me the man who takes the best of everything (even at my expense) and then talks of other things, rather than the man who serves me and talks of himself, and whose very kindnesses are a continual reproach, a continual demand for pity, gratitude and admiration.—*C. S. Lewis,* Surprised by Joy *(New York: Harcourt, Brace, 1955).**

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The Pulpit

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OLUME XXVII NOVEMBER 1956 No. 11

Treasure in Earthen Vessels

Part II

By Roy Pearson

In his "guest editorial" last month Dean Pearson pointed to "the enduring fact that . . . across the centuries the Christian gospel has in truth been kept in earthen vessels"; and that Christ himself led the long array of preachers and teachers "by which the Christian gospel has been passed down." This month we print the conclusions of the Andover Newton dean and associate editor of The Pulpit as to how new vessels are to be secured and trained to lead the church in years to come—a problem complicated by the fact that within the next two decades church membership in this country is expected to increase by 28,000,000 communicants.

•

THE contemporary significance of that enduring fact is a crucial shortage of those earthen vessels which threatens the safety of the treasure they were meant to carry and which can only be eliminated by intelligently sacrificial action of the part of those who deeply care. The responsibility rests in the hands of the church itself rather than with the seminaries alone.

In the first place, the seminaries have a right to expect that the churches will take responsibility for being actively concerned about the seminaries' problems, and for the most part the churches are not assuming that responsibility. Like every other institution, the theological schools need the time, work and dedicated loyalty of people other than their own staff members. They need trustees to govern their policies. They need financial trustees to supervise their funds. They need architects and engineers to keep their physical facilities at top performance. They need "salesmen" who believe in the work which they are doing and keep the seminaries in the minds of church people.

In the second place, the seminaries have a right to expect that the churches will take responsibility for supporting their theological schools financially, and for the most part the churches are not assuming that responsibility. They are not assuming it through the contributions of individual members, and they are not assuming it by including the theological schools in their annual budgets. It costs a great deal of money to keep a seminary operating. There are buildings to be built and maintained. There are grounds to be landscaped and cared for. There are faculty members to be paid. There are food bills, light bills, fuel bills. It costs about $1,600 to train one student for one year. Even more than most other educational institutions, seminaries never recover the money they spend through the fees they charge, and about $1,000 out of the $1,600 is an actual expense to the school itself. To be specific, Andover Newton, for example, has lands and buildings worth about $2,000,000. It has an annual budget of approximately $300,000. And the money has to come from the churches.

And in the third place, the seminaries have a right to expect that the churches will take responsibility for providing recruits for the ministry, and for the most part the churches are not assuming that responsibility. In the Congregational denomination, for example, 40 per cent of our ministers are "stolen" from other denominations; it takes thirty-seven churches to produce a single minister.

It seems to be true that with glorious exceptions our Protestant churches have not been giving much attention to their obligations in the recruitment of their own ministers, and I suggest the following four tests of a church's faithfulness in this regard: 1) Are all of the best young people in your church going into engineering, chemistry, insurance and business management; or are some of them going into the Christian ministry? 2) In the past twenty-five years how many ministers has your church "consumed" and how many has it "produced"? 3) Does your church have a regular plan for presenting church vocations to its young people? 4) Are the fathers and mothers of your church seriously thinking about their own sons and daughters as possible candidates for ministerial training and helping them to see the opportunities for meaningful service? Both in quantity and quality the seminaries can give back to the churches only what the churches first give them.

•

"We have this treasure in earthen vessels": that is the enduring fact. At the present time there is a desperate shortage of those earthen vessels: that is the contemporary significance. And the immediate responsibility in the contemporary significance of the enduring fact rests with the churches. So the words of Paul to the Corinthians become the word of Christ to all of us.

By Stanley R. Moore and
Edward L. Long

BUT GOD ASKS THE

WITH its slogan "The answer is God," the 1956 campaign of the World Wide Church Attendance Movement enjoyed wide acceptance among Protestants of all denominations. It was officially adopted as a major emphasis by fifteen state councils of churches and was made an integral part of the program of the United Church of Canada.

An outgrowth of years of experimenting by the Methodist Board of Evangelism, the movement sponsors annual campaigns using tracts, posters, mass media and lay workers, all devoted to boosting church attendance. Promoters of the movement claim that a church may increase its attendance by as much as 100 per cent through serious use of the materials and methods developed for these campaigns. One wonders, however, whether the presuppositions and effects of these techniques have been seriously analyzed by those who have developed or adopted them. The following paragraphs consider the assumptions of this kind of endeavor with special reference to but one aspect of the 1956 campaign—the oft-repeated keynote slogan: "The answer is God."

I

How do modern men interpret this kind of slogan? It implies that men have certain problems and that God is their solution. The slogan thus takes on meaning only as the hearer assumes answers to the questions, "What are my problems?" and, "Who is God?" The necessary assumptions are readily provided by the hearer's cultural background.

Consider first the current boom in religion. Newspaper headlines, popular magazines, religious best-sellers, even the juke box—all proclaim that religion is in vogue. This new popular religious sentiment has definable theological content. In one popular song, God is a benevolent "Man upstairs"; another tells of the security that comes while "crying in the chapel"; in still another, "faith, hope and charity" are keys to living "successfully." The God of the *Reader's Digest* is the Helper who pulls you through the hard parts. Dr. Peale's God relieves the tensions of a too-busy world and offers peace of mind and success.

Qualified commentators suggest that modern men are lonely, empty and anxious, lost in a broken world where they are battered about by dimly understood forces in an impersonal mass culture. Family life is often not a community of love; mass industry often robs men of dignity and significance; roles and values are in upheaval. Is it not possible that modern men, helpless in the face of external problems, have turned inward upon their tensions and anxieties? Has not the boom in religion come because popular religion can offer salvation in terms of what men feel they need most—inner peace?

If this is true, then our slogan calls up all these associations, and it is given extensive meaning. What are the problems for which the answer is God? The problems are those of inner insecurity and emptiness. Who is God? He is the Friend who ministers to our inner needs.

Moreover, God's church becomes a first-aid station where one's hurts are healed; a Sunday morning service becomes the pause that refreshes. A piece of literature for the 1956 campaign read:

> Of incomparable value to the life of the spirit is regular attendance at the service of worship in the sanctuary. Countless individuals find this experience the most refreshing of all the time-exposures of the soul to God.

Consider next the psychology of modern advertising. Because the differences between competing products are often so small, advertising is frequently reduced to an effort to create emotional responses. Catchy slogans, appeals to the god of science—to other features of American mythologies about the world and to the desire for prestige and ease—are used to train and exploit emotions. Moreover, since modern industry is devoted largely to providing ease and comfort, its advertising teaches that a product is good if it brings these things.

Now as our slogan is broadcast, it enters the melee of a thousand other competing slogans, and its object immediately assumes the characteristics of all other products. The emotional response to God is thus the response to a "product": how can this commodity God offer me good, *viz.*, comfort?

Still further, the advertising struggle puts a premium on quantitative measure, for advertising

STANLEY R. MOORE *is associate secretary of the Y.M.C.A. at Virginia Polytechnic Institute where* EDWARD L. LONG, JR., *is associate professor and head of the Department of Philosophy. Their collaboration on this article is the result of their joining forces against the church attendance campaign when the question of its local endorsement arose in the ministerial association at Blacksburg. Both entered the ministry after receiving degrees in engineering—the former from Lehigh University and the latter from Rensselaer Polytechnic Institute. Mr. Moore is a graduate of Yale Divinity School; Dr. Long, who formerly was minister to students at the Blacksburg Presbyterian Church, holds B.D. and Ph.D. degrees from Union Theological Seminary in New York, where he taught this past summer. Included among books by Dr. Long are* Science and Christian Faith *and* Conscience and Compromise.

QUESTIONS

ncies that cannot sell quantities cannot justify ir operations. Thus, when a slogan for a go-to-rch campaign comes within the context of the nmercial struggle, does it not teach a doctrine of ngelism which places emphasis upon numbers ne? Evangelism is reduced to promotion, and its cess is measured in the percentage rise in church endance.

This is all simply to suggest that the slogan, be-se of its cultural context, sets in motion power-forces which belie the innocence of the slogan lf.

II

In his remarkable little book *Reading the Bible day*, Daniel T. Niles remarks:

> In the Bible, God is always the one who speaks, man is always the one who answers. . . . It is God who has the right to ask questions and not man. "Answer my question" was the reply that Jesus always gave when he was questioned. The answers he gives to our questions depend upon our answer to his.*

re is the attempt of a careful Christian scholar describe the perspective of biblical faith. If the ble poses God as the One who asks the questions, n we must face the issues this raises for our ole strategy of evangelism.

In the opening pages of Genesis, God confronts n with the question, "Adam, where are you?" Moses, he asked, "Will you lead my people?" Of iah, "Who will go for us?" Of Amos, "What do u see, Amos?" The God of the Bible initiates the vine-human encounter by asking questions. God es not always put them in the grammatical form interrogation, but he always challenges man to e and examine his life and to act in ways that e strange and new. God does not come to men in e mode of their expectations.

In the Old Testament, the experience of Job is rhaps the *locus classicus* of the questioning God. flicted for reasons he was completely unable to mprehend, Job yearned for the day when he might nfront God and plead his case. But when the portunity finally came, God did the questioning. Gird up your loins like a man, *I* will question *you*," id God to Job. And such a barrage of questions! om the very first, "Where were you when I laid e foundation of the earth? to the very last, "Who n open the doors of his face?" the questions God ked Job beat upon the conscience and pride of even this "righteous" man until he repented and acknowledged that God's actions were beyond his understanding. If Job had expected to use God on man's own terms, to secure release from his problems, he was doomed to frustration.

In the New Testament we find the same perspective. The "foolishness" of the gospel is the foolishness which understands that only when men come to God on God's terms and in response to God's conditions can they be healed. The "wisdom" of the Greeks is an implicit hope for healing within the framework of human expectations. To quote Niles again:

> Indeed the central mystery of grace to which the Bible bears witness is this—that God has in Jesus Christ provided man with an answer to all his problems; but that man finds this answer only as he accepts as his own the answer that Jesus, as man, made to God. At the cross we see man's perfect obedience, his complete answer made in reply to God's demands.*

The role of the questioner in any situation is the role of the initiator. The question sets the conditions of the answer either by direct suggestion or subtle implication. If man sets the conditions by which God is expected to act, the answer indeed cannot be either redemptive or divine. Just as Adam confronted his plight only when God asked him a question, so modern men can face religious issues only insofar as God, working in history, forces the questions to the fore.

The role of the answerer is the role of one who meets the conditions of acceptance and health. He turns his life around to meet the conditions of the encounter. It is not for God to meet the conditions we impose upon him, albeit in grace he does meet our human needs when we approach him in penitence and in willingness to hear his judgment. The mystery of Christian grace is precisely that when men cease to bargain for a good thing from God they become ready to receive the good things God has in store for them.

III

If the slogan "The answer is God" sets people in a frame of expectation at great variance with the way the God of biblical faith comes, if the God of the slogan is the God of popular religion and not the God of biblical faith, if the church which is implied is a first-aid station and not the fellowship of the New Testament community, is there any way such a campaign can be creative?

One might affirm that the church service itself will lead people to a deeper Christian life, but this suggestion may overestimate the effect of a worship service to which people have been attracted by campaign appeals. The conscientious minister must point out the motivations induced by the campaign and bring God's judgment to bear upon them, explaining to men the joy that God offers only as a by-product of selfless commitment to Him, a joy that may include suffering.

Modern biblical theologians have helped us see that sin is not so much transgression of moral law

(Continued on page 9)

*Daniel T. Niles: *Reading the Bible Today* (New York: Association ss, 1955). Used by permission.

Scripture Offers a Dual Basis For Gratitude to God

Biblical Thanksgiving

By John von Rohr

TO understand the external day of Thanksgiving in our American heritage, one would turn to our Pilgrim fathers. But to understand the deeper and more underlying mood of thanksgiving, one would turn, as did those Pilgrim fathers, to the biblical sources out of which the faith and awareness which make for thanksgiving are themselves derived. And so this morning I would ask that we think about gratitude and thankfulness as they are spoken of in the Bible.

Gratitude for Material Things

There are two notes in this biblical mood of thanksgiving which I would mention. And the first is this: the writers of the Bible were not ashamed to be grateful to God for material things. There have been, and are still today, views of life which look upon the material world as essentially evil. It is to be avoided and shunned, some hold, for it corrupts the realm of the spirit which alone is good. But this dualistic kind of outlook—good spirit and evil matter—is not to be found in the biblical view. The writers in the Hebrew-Christian tradition looked consistently upon all of existence, spiritual and material, as God's creation. And because it was God's creation, it was not to be despised. You remember how this is set forth in the recurrent theme of that beautiful symbolic story of creation with which the Bible itself begins, where after the description of each creative act, the author writes, "And God saw that it was good."

So the writers of the Bible were not ashamed to be grateful to God for material things. And the Psalmist could thus express the mood of a who people by saying, "Bless the Lord, O my soul! . . Thou didst set the earth on its foundations, . . Thou didst cover it with the deep as with a garmen . . . Thou makest springs gush forth in the valley . . . they give drink to every beast of the field; . . Thou dost cause the grass to grow for the cattl and plants for man to cultivate, that he may brin forth food from the earth . . . and bread t strengthen man's heart." Or again, there is th Psalmist saying, "Let them thank the Lord for h steadfast love, for his wonderful works to the son of men! For he satisfies him who is thirsty, and th hungry he fills with good things."

Obligation to Be Grateful

Indeed, all this should be described even mor vigorously by saying not only that the biblical writ ers were unashamed but also that they felt unde deep obligation to be grateful to God for materia things. The whole of life, as they understood it, wa lived under divine providence and care. God wa not to be conceived of as absent from life or in different toward it. But he who has created all con tinues to work within the orders of his creation guiding and providing for that which he has made And we who are God's creatures live out our lives therefore, so they said, in constant dependenc upon him. It is he who sustains us—not we our selves. It is he who preserves us, and he who pro vides. And this means, of course, that in the view of these biblical writers man must constantly rec ognize this continual dependence upon God i which he stands—and thus beware of that tempta tion to unjustified pride in which he might asser his independence and boldly assume that he is really not indebted to God for life's good things.

All this comes out so strongly in that passag from chapter 8 of the Book of Deuteronomy in th Old Testament. The words are attributed to Moses though modern scholarship tells us they may not b precisely his. But whether from Moses directly or by way of a somewhat later author, they reflect power fully this biblical mood. The occasion depicted i the ending of the desert wanderings of the Hebrew people and their being poised, as it were, for en trance into the land of Palestine, their promised land. And it is a good land which they are about to enter after a generation of roaming in the wilder ness. Moses is represented as saying, "For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, flow ing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates . . . a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full." But then comes the word of caution and of warning to these people who are now moving from the deprivations of poverty to the enjoyments of plenty—the warning—and again I quote, "Lest, when you have eaten and are full, and have built goodly houses and live in them, and when your herds and flocks multiply, and your silver and gold

JOHN VON ROHR *is professor of historical theology and history of Christianity at the Pacific School of Religion in Berkeley, California. A graduate of the University of Minnesota and of Chicago Theological Seminary, he holds a doctor's degree from Yale University. Before taking up his present duties last year, Dr. von Rohr had been on the staff of Pomona College and the Claremont Graduate School for ten years. Earlier he had served in the parish ministry of the Congregational Church.*

multiplied, and all that you have is multiplied, n your heart be lifted up, and you forget the rd your God." And he goes on, "Beware lest you in your heart, 'My power and the might of my nd have gotten me this wealth.' You shall remem- the Lord your God, for it is he who gives you wer to get wealth, that he may confirm his cove- nt which he swore to your fathers."

God Is the Ultimate Fact

The material increase, in the last analysis, so this saying, is made possible by the providing hand of d. And we who stand today at a point in history characterized by material advance can well pause ne and again to remember this element of the blical faith. We who stand in our generation, and our land, in the midst of what is literally such paralleled plenty, can well pause to recall this mething which we all too often forget, our de- ndence, for all that we possess, upon God's pro- ling hand. Oh, this biblical conviction is not thout its intellectual problems—it is true. And it not easy sometimes to understand the ways of e working of the providence of God—especially the light of what would often appear to be the equity in the distribution of life's good things. t behind the mystery, and this was present too r the biblical writers, there lies the faith. It is a mple faith—and a faith which tells us that within e context of a religious understanding there is no ch thing as a "self-made man" or a "self-made tion," that it is indeed an act of colossal pride d arrogance for one so to assert one's independ- ce as to suggest that the accruements of life are e solely to one's own power or one's own accom- ishment. Rather, God is the ultimate fact behind l our lesser facts, from whose hand the processes nature and the course of history have not been rested, despite man's pretensions to controlling wer—and thus God upon whom we continue to pend and to whom, thus, our gratitude must ever se. For us, as for the followers of Moses, these nefits of earthly plenty find their ultimate source the beneficent workings of God.

Preoccupation with Worldly Goods

But the biblical message on these matters does t stop here. Rather it goes on and takes a sharp rn, insisting that though the material goods of e are indeed God's gift, one ought not to become enamored of them as to be in their bondage. The mensions of life probe much deeper than merely e possession and enjoyment of the physical—and e physical itself must be held in the service of e moral and the spiritual. The material world, ven by God, is good. But materialism, improper votion to the glamour of things, is man's peren- ial temptation and evil. Thus, in the Old Testa- ent, an Isaiah cries out, "Woe to those who join ouse to house, who add field to field" in their fran- c passion to corral for themselves this super- bundance. And an Amos waxes irate over those hose urgings for material gain are so great that ey lose their sense of personal values, not hesi- ting, as he puts it, "to trample upon the heads of the poor . . . and cast aside the needy from the way." In the New Testament this reaches its full crescendo and climax as Jesus himself speaks to the folly of this undue preoccupation over life's material possessions. "No servant," he says, "can serve two masters; for either he will hate one and love the other, or he will attach himself to one and think lightly of the other. You cannot be servants both of God and of money." Or again, "I tell you," he adds, "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." These are words of Jesus of Nazareth, which bring to its full pointedness the biblical critique of an excessive seeking of the material possessions of this world.

Though such goods are not in and of themselves evil, they can readily be the occasion of and cause for evil, for the selfishness that seeks them out as objects of primary loyalty and affection is a condition which leaves one far from the Kingdom of God. Values must be gotten in their proper order. Man is made first and foremost for moral things. He is made for self-sacrifice and self-giving. He is made for human and personal relations—and there to give of himself in the assuming of the responsibilities of love. Thus, Jesus once more can exclaim, "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? . . . But seek first the kingdom of God and his righteousness, and all these things shall be yours as well."

Enslaved by Self-Interest

And so we are led to the second note in the biblical mood of thanksgiving. It has to do not with the fact of outward things, but with the nature of the inner man. That is to say, it has to do with that quality of life, if you will, which gets values in their proper order, which isn't anxious about food and drink and clothing and money, as though these were life's supreme objects and final goals; but which rather can live unselfishly in the midst of all that might allure to selfishness and thus can work chiefly for moral good rather than for material gain. And when that kind of inner victory is known by the biblical writers, it too becomes cause for thanksgiving.

I call your attention to this especially through the experience and convictions of the Apostle Paul. You remember his words in the letter he wrote to the Romans, "I know that nothing good dwells within me . . . I can will what is right, but I cannot do it . . . I delight in the law of God . . . but I see in my members another law at war with the law of my mind and making me captive to the law of sin . . . Wretched man that I am! Who will deliver me from this body of death? Thanks be to God, through Jesus Christ our Lord!"

These are some of the most significant words that Paul wrote and reflect now this deeper level of thanksgiving. His own personal experience had been such as to involve him in inner frustration—the frustration of one who wanted to give of himself

but couldn't, the frustration of one who wanted to live by the requirements of God's law but couldn't find within himself that moral power. Indeed, what he found within himself was another law. He calls it the law of his members or the law of sin. And what this means is that it was the power of selfishness, so strong and so compelling within him that it held him tightly in its grasp, leading him constantly to self-concern and self-interest and thus rendering him incapable of attaining to that self-forgetfulness which lies at the very heart of great love. And so he was enslaved—enslaved by himself—unable really to love God and to love his neighbor; and thus the agonizing cry: "Wretched man that I am! Who will deliver me from this body of death?"

Moral Victory Through Christ

But if this was the cry of his frustration, it is followed by the exclamation of his joy: "Thanks be to God, through Jesus Christ our Lord!" For Paul found release from his self-involvement. He found conquest of his self-centeredness. He found himself led into a life of moral power and moral victory. But this he knew was not of his own doing. Rather it was the working of a Goodness greater than his goodness and of a Power mightier than his might. It was the working of One who was able to do with him what he could not do with himself. It was the working upon him, at the very core of his being—the working upon him of the healing, the renewing, the transforming power of God. For in the person of Jesus Christ, his faith now told him, God had drawn nigh. And in the continuing and ever-living spirit of that Christ, Paul knew God to be remaining nigh—remaining present in his unending and incomparable love, to bring to those who in trustfulness are willing to receive it a divine healing for the disease of selfishness within the human soul. Of his own experience of this inner working of God he writes to the Galatians, "I have been crucified with Christ; it is no longer I [that is, the old I] who live, but Christ who lives in me." And in writing to the Corinthians he universalizes this experience and applies it to any who will in humble faith avail themselves of this working of God upon them, saying, "If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come."

I am of the mind that this biblical insight also has continuing validity for our day and that if, with Moses, we look to God for providence in the outward realm of nature, so too, with Paul, we must look to God for that internal providence which works its goodness upon the human heart.

Symbol of Inner Healing

There is a wonderful symbol of this inward working to be found in the rehabilitation of that tragic group of maimed and deformed women, the "Hiroshima Maidens." When the bomb was dropped on that fateful August 6, 1945, these Japanese girls were sufficiently far from ground zero to survive, but nevertheless close enough to be tragic victims of its raging fury. The result was agonizing burns so deep and extensive that their crippling and dreadful effects could not heal away. Facial featur were destroyed; fingers and hands were left li gnarled roots; limbs were rendered useless. Shigel Niimoto was one of these girls, committed by th instant to a life of invalidism and loneliness. S could never work. She had no hope of marriag And there were others with her—the "Hiroshin Maidens." Japanese plastic surgeons did their be but the damage was too great, and with the dama to the body there grew, understandably, the dar age to the spirit. But then an American edit learned of their plight, began a campaign to provi additional help, and managed to bring Shigeko an twenty-four others of the most badly scarred this country for further surgical treatment. The were placed under the care of three of the nation top plastic surgeons in New York city's Mt. Sin Hospital. And when they were not under hospita ization, they were housed and cared for by Ne York Quakers. All had plastic surgery in this cou try, many for the second and third time. For son it was encouragingly successful. For others it w not. But for all, surrounded by this affection, meant a new joy in spirit. They know that the are many deformities brought on by those trag seconds which surgery can never erase. But as on was wheeled into the operating room, she spoke i effect for them all, saying, "Tell Dr. Barsky not t be worried because he cannot give me a new fac I know that this is impossible, but it does not ma ter; something has already healed here inside."

A Universal Fault

And there is indeed a way in which we all stan in need of being "healed here inside." For selfishnes is the universal disease of the soul, and like lonel ness and despair and resentment, it needs to b overcome through humble and joyous acceptance o a great and surrounding love. This is what God doe for us. Unless the message of Christ is an outrigh lie and the testimony of the great saints of th church a complete delusion, and the faith of th ages a mockery, God does surround us with hi continual and incomparable love, so that in ou humble and trusting acceptance of it we can b made different—and healed here inside.

Oh I know we often resist this in many way How much it is a mood of our culture to insist tha there is nothing wrong with us, that it would b morbid to think otherwise, and that we're reall doing all right. This is the easy conscience, the all too-easy conscience of modern man. Not long ag a national poll asked the question, "How woul your behavior have been different if during the las twenty-four hours you had taken with full serious ness the ethical requirements laid down by Jesus? And 75 per cent replied by saying that there woul have been no difference in behavior whatever. Ho we can blind our eyes, both to the strenuousness o God's moral demands and to the inadequacies an moral weaknesses within the structure of our ow lives!

Or again, there is resistance in our modern moo through affirming that though there may be nee for some change in our living there is nothing s

ng but what we can take care of it ourselves. d so moral and spiritual growth are conceived, if will, as a kind of do-it-yourself through which hearty resolution and good purpose one lifts self in spiritually muscular fashion to the life of kingdom of God.

No Do-It-Yourself Project

But again, I repeat, these outlooks do not square lely held and appreciated interpretations of ristianity in the modern day which have turned in to an emphasis upon the essentials of the blical message. For here, with Paul, the tena- us hold of selfishness in human nature is recog- ed and the way of hope is identified as the way inward healing through divine power and love. us, the cry of Paul's anguish would still have tinence: "Wretched man that I am! Who will liver me from this body of death?" And equally evant remains his reply: "Thanks be to God, rough Jesus Christ our Lord!"

In this Thanksgiving season I covet for us all at heart of gratitude which looks to God as the urce of this bounteous material plenty in the dst of which we live. But I also covet for us such nsformation or continued growth within, such ialing of our selfishnesses, as may enable us to k not chiefly for food or drink or clothing or oney—for life is more, much more, than these— d thus as may enable us to seek first, in all our tions, the Kingdom of God and his righteousness. covet for us all that each of our lives individually ay count for something eminently worth while in d's sight. Only then do we have our most valid sis for thanksgiving.

God Asks the Questions

(Continued from page 5)

estrangement from God. Sin is compounded of e very stuff which seeks to manipulate God to do r bidding. Evidenced at times in the pride that sumes that human life can be ordered without vine help, it is even more subtly present in every sumption that this divine help is to be appro- riated on human terms. God is not the missing gredient which, when added to a humanly devised cipe, makes the cake a success. He is the recipe accordance with which life must be put together not succeed at all.

If men are looking for a God who can be used ke a missing ingredient, then we need to preach out the sin of human self-sufficiency. If men sup- ose that God can be appropriated as an answer ithout confronting the questioner, then we must e politely bold in pointing out that such an ex- ectation is precisely the block to divine grace hich must be removed before God's healing comes human life.

To have made this campaign valid we should ave reversed in the church-encounter the very as- umptions created prior to it. Men must be pre- ared to accept the kind of answer for which they are not looking, and this is an ever-present problem in our time, campaign or no campaign. To make this preparation is exceedingly difficult, for it means breaking down the very resistance inherent in looking for an answer that fits our needs. We are not salesmen for a product but spokesmen for the Lord of History.

But surely the most excellent preaching is not enough. A person must enter the "redemptive community." He cannot draw sustenance from it until he experiences through the community God's judgment and redemption in his daily life—until he gives his life to it. Perhaps the greatest tragedy of the campaign is that it lulls clergy and laity alike into allowing the church to capitulate to the "success" standards of modern secular culture, when it desperately needs to be the community of the Holy Spirit, a surrendered instrument in the hands of a radically loving God.

IV

It is well that there be a concern to present the Christian gospel to modern people in a mode appealing to them. Christianity has always had to speak in terms relevant to the situation—to the Greek world in philosophical terms, to the Roman world in forensic terms, to the Eastern world in somewhat mystical terms, to the American world in terms of successful living.

But it is precisely this process which twists and dilutes faith unless great care is taken. At times the cultural categories have overwhelmed Christian insights, and the offspring has been maimed even when rebirth has been successful. One is predisposed to suggest that the more widespread Christian influence becomes, the more diluted its content. Does this have to be the case, or can we appeal in relevant terms without precluding an understanding of biblical faith? The answer we can develop to this question determines the legitimacy of this World Wide Church Attendance Movement and the effectiveness of any effort to bring people into a creative relationship with the questioning God.

The Harmony

NOT clear-chorded sequence and phrase always
Worships most purely. Dissonance, too,
By need for resolvement, prays.

Holiness can at the heart of extremes
Pulse golden moderation forth.
Best-sighted sometimes are eyes closed for dreams.

On the mystery of our deeds, our claims
Of virtue founder: how much have I willed? how much done?
We strike out; God measures, aims.

Loving him, we would will ourselves to sainthood;
Knowing him, we abhor our thin achievement.
More than our moving is our rest in his good.

SIEGMUND A. E. BETZ.

The Responsibility Of Opportunity

By Donald MacLeod

"For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter . . . And who knows whether you have not come to the kingdom for such a time as this?" Esther 4:14.

THE other day as I rode on the train to New York city I noticed on several railway stations a large billboard that solicited recruits for the nursing profession. In bold letters at the top were these words: "Nursing—the opportunity that knocks twice." That's a lie! No opportunity ever knocks twice. And if it seems to do so, it is not the same opportunity, nor are you precisely in the same situation.

In one of the old Greek cities there once stood a statue called "Opportunity." It was a human form and it stood on tiptoe in order to imply that it remained merely for a moment. On its feet were wings to suggest the speed at which it passed by. Its hair was long on the forehead to indicate that men must seize opportunity by the forelock when they meet it; while the back of the head was bare, suggesting that once an opportunity had passed, it could never be captured again.

A Neutral Matter

Opportunity! How much wisdom has been written about this word through the years! Open any book of maxims or proverbs and you will find several pages of striking things that celebrated men have said about opportunity. Emerson said, "No great man ever complained of want of opportunity." John Flavel gave us one of our commonest aphorisms, "Man's extremity is God's opportunity." And St. Paul said to his fellow Christians at Ephesus, "Corner your opportunities, for the days are evil."

Opportunity, then, is like life itself; it is a neutral matter and becomes either bad or good according to your handling of it. In other words, any opportunity is made great or poor in direct ratio to the quality of character you bring to it. If you bring t an opportunity all your Christian concern that be used for the good of man and the glory of Go then you are making the most of your opportunity But if you let every opportunity pass, except th one which is of most benefit to you personally, the you are a selfish opportunist, the enemy of mankin and a grievous disappointment to God.

The biblical verse which points up meaningfull this whole matter of opportunity comes from th Book of Esther which some scholars consider to b of little importance to the Old Testament. Bu Bishop Gore felt differently about it and said tha it demonstrated "the indestructible vocation of th people of God." Esther, you remember, was a beau tiful Jewish girl who was an exile with many of he own people in the fourth century before Jesus cam and who was forced to marry the coarse and boorish Persian king. Although she lived daily within th limitations and protocol of the royal palace, sh never forgot her foster uncle and guardian, Mor decai, a devout and pious Jew. The king's secretar of state, a pagan blackguard by the name of Haman despised this Jewish minority in his country, par ticularly Mordecai, who stoutly refused to bow down and worship. Finally his pride led him t declare, "I will not stop until I have exterminate every Jew from the face of the earth, not simply Mordecai, but all the rest. They all must go!" Th decree was witnessed and signed. Naturally th Jews were prostrate from fear. There was only on chance, the slimmest one at that: Mordecai mus go to Queen Esther and ask her to intercede on their behalf. But she hesitated and offered on excuse after another on the grounds of propriety and expediency, until finally Mordecai made clea to her the responsibility of her opportunity: "If you keep silence at such a time as this, relief and de liverance will rise for the Jews from another quar ter . . . And who knows whether you have not come to the kingdom for such a time as this?"

Duty Calls Us to Speak

Have you ever seen opportunity described and set forth with more clarity or with a deeper challenge than these words of Mordecai suggest? And at the same time how obvious are the lessons this text presents to most of us today? Because you and I claim the Christian gospel as our own, we too are God's people whose assignment is to use each op-

DONALD MACLEOD *is associate professor of homiletics at Princeton Theological Seminary, on whose staff he has served for the past decade. A native of Nova Scotia, he holds bachelor's and master's degrees from Dalhousie University, Halifax; a B.D. degree from Pine Hill Seminary; and a Th.D. degree from Emmanuel Seminary in the University of Toronto. For three years he was pastor of a Nova Scotia church, and later he was associate minister of Bloor Street United Church in Toronto.*

tunity for the salvation of the world. Is it then much to ask: Do you realize the responsibility t is yours in every opportunity? Never have the ral needs of the world been deeper. Never have portunities been more plentiful. If, therefore, you I keep silence, relief and deliverance will come this needy world from some other source. And o knows whether or not you and I have come to Kingdom for such a time as this?

The first lesson this ancient story suggests is that *true believer sees the element of duty in every portunity*. Notice how Mordecai puts it, "For if keep silence . . ." Isn't this the attitude many us take to our opportunities? Always there is the nptation to keep quiet, to shirk our responsiity and to evade the call of duty. Yes, it is true t frequently we blunder by speaking out, but re often than not we remain silent when it is duty to speak. How frequently when issues of at moment were to be faced, or some tremendous ise was at stake, or right and wrong were locked a mortal struggle, you and I have kept silent d on account of the spiritual poverty of our lives have failed to see our duty in the time of oprtunity.

This situation is seen, for example, in the field of vernment in the difference between the ordinary, n-of-the-mill politician and the outstanding tesman. The politician, whose narrowness of vin and terror of the ballot box make him merely opportunist, is apt to keep silent in the moment opportunity because it is the expedient thing to . Maybe he is afraid to alienate an influential pporter or to spoil his reputation for adhering to e party line. But the great statesman is so differt: he brings to each opportunity qualities of aracter that speak in the name of duty and he clares, "Here I take my stand. This is right!" his is how Gladstone spoke at the height of his litical career: "I know people will hate me bitly today, but tomorrow is coming and I must low the clear call of right."

To the Glory of God

And the same has been true in matters of religion. pen doors have spelled the call of duty to some, ile other have kept silent either through indifrence, caution or outright fear. One hundred and ght years ago, John Geddie, a young Scotsman, iled out of Halifax harbor for the South Pacific bring the gospel to the lonely Hebridean islands. ever there were an example of Christian charter responding to the call of duty, it was he. Although the opportunities were tremendous, the resbyterian Synod of Nova Scotia had never sent missionary to the foreign field and even the men- on of it was met with one excuse after another: ere was no extra money; there were no ministers spare. But John Geddie remained unconvinced these reasons and stood up boldly in the synod 1844 and challenged the whole church with a cture of the great opportunity and its duty to face "The glory of God," he said, "calls us to it. The mmandments of God call us to it. The sorry lot of e heathen calls us to it. And, last, but not least, the spiritual deadness of our churches calls us to it!" This recognition of his Christian duty during the next twenty-four years wrote one of the most blazing chapters in the story of foreign missions, until finally the natives on the island of Aneiteum set up a tablet in their little white church, inscribed: "To the Glory of God and in Memory of John Geddie. When he landed in 1848, there were no Christians here. When he died in 1872, there were no heathen."

People of Privilege

The second lesson our text teaches us is that *a true believer sees the element of privilege in every opportunity*. Mordecai went on: "For if you keep silence at such a time as this, relief and deliverance for the Jews will come from some other quarter . . ." In other words, Esther was reminded that as a privileged person she had a responsibility and obligation to her own people, but if she failed to recognize this, the Jews would seek help from another source and her name would be written off. She must see, as you and I must also see, the greater the privilege, the greater the responsibility. Too many of us are so indifferent to responsibility and opportunity that we are like a certain group of young men who returned from the war to the campus of an American university where they organized a fraternity called "The League of Disillusioned Veterans." Their slogan was "We solemnly pledge ourselves to do absolutely nothing about anything." They did not realize that this was the first step toward that moral and spiritual paralysis that comes from cynicism, fatalism and indifference.

As Christians, you and I are people of privilege. The world needs us. And if it gets no help and deliverance from us, it will turn somewhere else. Maybe to communism. Maybe to some other religion. Indeed, a young man from Britain recently intimated that the Christian churches had so missed their opportunity to serve and help people that Buddhism would have just as excellent a chance today as Christianity. Yes, you and I are people of privilege, but never for our own sake. God saved us that we might save others. God taught us that we might teach others. Whatever may be our Christian privilege, let us not hoard it for ourselves, but use it in every opportunity for the glory of God, and as good stewards in his name. And if we do, the world will find in us and our faith the way to light and hope.

Creatures of Destiny

The third lesson this ancient story teaches us is that *a true believer sees the element of destiny in every opportunity*. Mordecai added, "Who knows whether you have not come to the kingdom for such a time as this?" Who knows whether in your moment of opportunity you are not also a creature of destiny?

An old story, frequently repeated, tells that when Harvard University celebrated its 250th anniversary, the alumni held a great torchlight procession which included members of every living class, including the freshmen. Each group carried a banner

(Continued on page 15)

The Tithe Rediscovered

By Hoover Rupert

The earth is the Lord's and the fulness thereof, the world and those who dwell therein.
Psalms 24:1.

DR. Ralph W. Sockman tells how a New York law firm was engaged to clear the title to some property in New Orleans. The New York firm in turn engaged a New Orleans attorney to get the data from the records. The New Orleans lawyer traced it back as far as 1803, but the New York firm wrote him that he hadn't gone back far enough. In due time they received this letter:

> Gentlemen: Please be advised that in the year 1803 the United States of America acquired the territory of Louisiana from the Republic of France by purchase. The Republic of France in turn acquired title from the Spanish crown by conquest; the Spanish crown obtained it by virtue of the discoveries of one Christopher Columbus, a Genoese sailor who had been authorized to embark by Isabella, Queen of Spain, who obtained sanction from the Pope, the Vicar of Christ, who is the Son and Heir of Almighty God, who made Louisana.

Partnership with God

Here is another reminder of the truth of our text, "The earth is the Lord's and the fulness thereof." Jesus had much to say about the use of money and the Christian's relationship to the material world. He pointed constantly in his teachings to the principle of "God's ownership and man's partnership."

If, as the Psalmist reminds us, God does own the earth and the increase of it, as well as the world and those of us who dwell within the world, then in a real sense the Christian doctrine of stewardship is worthy of our special attention. For we hold the possessions of the world awhile in trust and mus account to God for our use or abuse of his trust.

We look out upon a world today wherein there i a demand for fuller consecration to the Christia faith on the part of us who would be modern disci ples of the Master. In the face of such a demand w need to see its relationship to our material resources So I am asking you, as members of this congrega tion, to think with me about a basic standard o Christian discipleship by which we as Christian can fulfill our stewardship of possessions.

Standard of Christian Living

In modern times the church has rediscovered tithing as a basic principle of operation and a stand ard for Christian giving. There is probably no doc trine which is more grossly misunderstood. The fac that so many active members of the church have failed to accept the practice of tithing as incumbent upon them through their membership would indi cate a failure on the part of church leaders to get across to church members the principle of tithing as a standard of Christian giving.

I have basic convictions in this matter which I propose to share with you. I do not assume that everyone will agree with everything I say in this regard. I do not ask you to agree with me. I ask only that you think with me concerning the obligations which we hold to God because "the earth is the Lord's and the fulness thereof, the world and those who dwell therein." Let us start fair by raising three simple questions in our consideration of Christian stewardship.

What is tithing? Tithing has its origin in the ancient days of the Hebrew faith as recorded in the Old Testament. It apparently was an effort on the part of the Hebrews to provide a means of acknowledging God's providential care. Thus they set aside a tithe or 10 per cent of their agricultural or livestock increase and dedicated it to God in an effort to acknowledge symbolically his priority and providence. So the finest lamb of the flock, the first fruits of the vineyard, the best grain of the harvest —all were set apart and dedicated to God.

Habit of the Faithful

The practice continued into New Testament times and received an indirect impetus from the Master who, "because he had nowhere to lay his head," gave indication of his willingness to disavow the necessity of material blessings on any extensive

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HOOVER RUPERT *is senior minister of First Methodist Church in Jackson, Michigan—a congregation which this year celebrates its 125th anniversary with 2,400 members. The son of missionary parents, he was born in India. After graduating from Boston University School of Theology in 1941 he served Methodist pastorates in Kansas until 1945 when he began a five-year term as director of the Youth Department of the General Board of Education of his denomination. The author of seven books and contributor to other books and to religious periodicals, he is widely known as a newspaper columnist, radio preacher and speaker before college audiences. He is active in civic organizations, dean of the Michigan Methodist Pastors' School, a trustee of Adrian College, member of the General Board of Education of the Methodist Church and member of its general and jurisdictional conferences for 1956. He has done graduate work at Union Theological Seminary, New York, and at Garrett Biblical Institute, and holds the honorary degree of D.D. from Adrian College.*

basis. Early in the fourth century of the Christian tradition tithing became incumbent upon members of the Christian fellowship. But during the middle ages the practice of tithing and its promotion fell into disrepute within the church. Only in the past fifty years has the practice been emphasized as a Christian standard of giving.

But you will want to know just what tithing is. There are many definitions. The one given by Ernest Thomas seems readily acceptable to most of us. He speaks of tithing as the regular habit by which the faithful Christian puts aside 10 per cent or more of his income in recognition of God's creative gifts and as acknowledgment of God's ownership of all the earth's resources.

What, then, does this say to us by way of answering the question as to what tithing is and what it means for us? First, note that through the tithe *man expresses the conviction that God is the giver of all he has.* The Psalmist apparently believed that long ago when he spoke of the earth as belonging to the Lord and the fullness thereof. Jesus constantly made reference to this in his teachings and in his own private practice of prayer. He spoke of all of life as being the gift of God the Father. He implied that such a gift demands of us an acknowledgment through a recognition that we have what we have through God's goodness.

The Steward's Obligation

A second factor that grows out of such a definition is that one who tithes *accepts the position of a steward in God's Kingdom.* In other words, God continues to be owner of the material possessions which are in our trust. One can illustrate this very simply as he looks at the experience of putting money in a bank. I place my money in the bank. The bank is given its custody. I do not tell the bank what to do with it, how to invest it, or place other restrictions except those which we collectively have placed upon banking institutions by law. However, I have an understanding with the bank. At any time that I wish to remove my money it will be returned to me with an accounting of record. In the same way the Christian steward looks upon his material possessions as having been placed in his life and under his custody by a trusting God, and therefore he must give an account of his stewardship.

Moreover, tithing is a *testimony to the creative goodness of God.* We believe that God has created a good world and that the blessings of life come from his hand. When we set aside a portion of our material income an an act of worship and loyalty, we are testifying to our faith in the creative goodness of God.

This, then, is to suggest that *tithing is a systematic effort to discharge the obligations of Christian stewardship with regard to our material possessions.* In modern times some have come to regard this as being divided, with 5 per cent of our income going to the church and 5 per cent to those community agencies which share in doing the Lord's work.

You would naturally assume, since this sermon deals with the issue of tithing as a means of discharging our obligations of the Christian stewardship of possession, that the preacher is himself one who not only believes in tithing as a principle but also practices it in his own experience and that of his family. That is a correct assumption. As one who tithes, I must ask myself and report to you *why one should tithe.* What I am to suggest by way of explanation and answer to this question is simply one man's testimony augmented by the testimony of many others who also have found in the practice of Christian tithing a means of facing and accepting the *minimum* demands of Christian stewardship in the area of possessions.

Why Tithe?

A Christian should accept tithing as a basic principle of operation because, first of all, it is *an acceptable scriptural method of meeting the minimum requirements of Christian stewardship.* One finds abundant reference to tithing as a procedure in the Old Testament. There is not so much mention of it in terms of technique and method in the New Testament. But we can assume that as a pious and faithful Hebrew Jesus himself practiced this form of stewardship. Certainly his demands of his disciples went far beyond that of simply setting aside 10 per cent of one's material gain for the work of the Kingdom. He called for his disciples to deny themselves, take up their crosses daily and follow him. In his conversation with the rich young ruler he saw that possessions had become so large in the thinking of the man that it would be impossible for him to give himself in Christian discipleship as he requested. Therefore Jesus pointed out the requirement which would be necessary for him, namely, to remove the barrier which separated him from membership among the disciples. The tragedy is that the young man went away sorrowful because he could not meet the requirements for Christian stewardship.

I must confess to you that I feel that anyone who believes in the living God, who has a sense of accountability for that which God has given him, and who wishes to recognize his responsibility to God for what he is and what he possesses, will want, in gratitude to God, to consider some means of expressing that gratitude in terms of systematic recognition. For me, that calls for a systematic setting aside of a portion of my income to be used specifically for the work of the Lord. As we shall suggest later, this does not exclude the demand that we should render Christian stewardship in the acquisition of our total material gain and in its use in terms of the 100 per cent of income. All of this must come under the close scrutiny of God as well as the 10 per cent which we specify for the service of his Kingdom.

Means of Fulfilling Obligation

One practices Christian tithing because one senses a *need for a standard by which one can fulfill one's obligations to God and the church.* When new members of the church are informed of the voluntary contributions which make up the financial support of our organization they ask, "How much shall I

give?" Many times I fear the answer is very modestly put: "Give what you can," or, "It's entirely up to you." Sometimes I think we ministers have failed to challenge new members of the congregation highly enough when we neglect to suggest to them the need for a high standard by which one can fulfill his obligations to God and the church.

My answer to any such question is simply that a person should try to understand the biblical basis for tithing. He should recognize the changes in modern times that have resulted in agencies doing work formerly done exclusively by the church. But he should recognize that there are some unique and distinctive contributions which the church alone makes in society. On the basis of such consideration his standard might well be that of the tithe and he might express his obligation by giving a minimum of 5 per cent of his net income to the church and the balance of his tithe to those community and social agencies which are doing the extension work of God's Kingdom. The important thing, I believe, is that his gift should be *out of life* in the sense that it is a living contribution from his income. The gift should not be *after life* in the sense that after all of his living is taken care of, if there is anything left over, that is shared with the Lord. If one follows the standard of the tithe one may be certain to fulfill one's material obligations to God and to God's church.

Our Purpose in Life

Tithing is a means to an end—not just a way to secure the blessings of God but a *means of fulfilling God's purpose for us in the world.* I do not agree with those who look upon tithing as the means of assuring material prosperity. In other words, if you think of tithing as a bargain with God whereby you will set aside a portion of your income providing God will supply your material needs, then I believe you should take another long look at your motivation in Christian stewardship. Because one is careful in the custody of the 10 per cent of his income which is the Lord's money it may well follow that he will be unusually careful in the administration of the remaining 90 per cent. Thereby, through thrift he may provide himself with a more prosperous material value than might seemingly be possible. But let us neither blame God when we fail to prosper nor, *simply* because we have made a "bargain with the Lord," give him credit when we do prosper materially. The reference in Malachi 3:10 to bringing the whole tithe into the storehouse that we may prove God and his goodness, is in my judgment pretty fuzzy thinking in terms of the Christian context of reference as we have it in the gift of God through Christ.

Some years ago Philip Guedella, in an article in the New York *Times,* described vividly the method he follows in writing his biographies. He told of his difficulty in discovering the true character of the Duke of Wellington, who, you will recall, was the hero of the Battle of Waterloo. It was not until the author came across a large box of receipted bills that he felt he really understood the duke. Mr. Guedella advised readers of his article, "Find out how a man spends his money and you will find the real man." Someone else has said, "Your character and your religious vitality can be determined by an examination of the stubs in your checkbook."

This is simply to suggest the truth of Jesus' statement, "Where your treasure is, there will your heart be also." Whatever we treasure in life receives the loyalty and devotion of our hearts. And the Christian doctrine of stewardship of possessions suggests that we must always see the material values of life as means toward the end of glorifying the God who gave us them and life itself.

Dangers Involved

Before we can understand the results of tithing we need to see the danger of certain negative results which can ensue. For one thing, there is the *danger of self-righteousness.* Jesus had only words of condemnation for the Pharisee who stood in the Temple and prayed with himself by boasting concerning his spiritual achievements. One of the achievements for which he sought credit was the fact that he meticulously tithed his income and gave it to the Temple. Jesus was not condemning his legalistic adherence to religious practice so much as he was the resultant self-righteousness. There is always the inherent danger that the tither will look upon the nontither as being on a lower level of spiritual development than he himself is. One must constantly avoid any self-righteousness or holier-than-thou attitude with regard to tithing and those who do not practice it in Christian stewardship.

Another *danger is that tithing may be looked upon simply as a money-raising scheme.* Admittedly this may well be the end result, but here is a danger which may bring negative results.

What then can tithing do in a positive way in terms of results for those of us who practice it? For one thing, *here is a means of teaching what is important in life.* The principle of tithing is based upon the fact that God should have and does receive priority in terms of material blessings. Thus one systematically sets aside 10 per cent of his income at the time that income is received. He sets up a special fund or bank account which is used only for those causes which represent the work of God's Kingdom. Such a procedure regularly on payday becomes a means of reminding us and teaching us what the important things in life are for those who give God priority.

Discovering What Is Important

Tithing brings home to our family budgets at the very outset the claims of God and an awareness of his presence. If you remove from your personal use 10 per cent of your income, then obviously you will find it necessary to limit your other expenditures to 90 per cent of your income. There is no spiritual hocus-pocus by which you can set aside the 10 per cent for the Lord's work and still use the 10 per cent along with the other 90 per cent for your own personal needs. When a family budget is set up in a tithing family the first 10 per cent is set aside for the claims of God. Immediately in that somewhat mundane situation of creating and sustaining a

mily budget we are made aware of the presence God and reminded of his goodness to us.

Once again, the principle and practice of *tithing n teach us gratitude to God for life.* I wonder how any of us pause regularly to express our gratitude o God for his blessings. In your family, do you stop efore you eat a meal and acknowledge God's good- ess and beneficence to you? I fear there are many milies in this parish who do not have the practice saying grace. How tragic that a child should ow up never hearing a prayer of gratitude to God r the blessings which he enjoys! No child can be ught true gratitude to parents and friends until e learns what it means to be grateful to God for is goodness and blessings. Just like saying grace t table, the practice of tithing is one means that ystematically and regularly enables us to be aware f God's blessings and goodness. It teaches us to be rateful to him for the blessings of life.

The Gift and the Giver

The principle and practice of tithing *teaches us ow to worship by giving ourselves with our gifts.* once knew a man who boasted to me that while e would not make a pledge to the church and ade no systematic support of the work of the hurch in his community, yet he "never let the col- ection plate go by without putting a dollar on it." Vell, certainly his dollar bought a dollar's worth of eat for the church, or music, or whatever it went or, but it became for him simply a gesture or an bligation and duty which he did because it was the hing to do. Had he been systematic in setting aside is portion of contribution to his church and to the work of the Kingdom he would have discovered the rocess by which one gives himself with his gift. Tithing can teach us how truly to worship by the resentation of ourselves with our gifts. Each Sun- day morning as the ushers bring our offerings to he altar to be dedicated to Almighty God and the work of his Kingdom, that becomes for us an empty eremony, even if our money is included in that dedication, unless there is a real sense in which we again dedicate ourselves to the service of God's Kingdom along with our gifts. And the strange thing about it is that the more we feel the need to rededicate ourselves, the less satisfied we are with the amount of our gift on the altar.

What can tithing do for a church? I could give you a lot of statistics as to what might happen in this church if we had a tithing congregation. On the basis of published figures which suggest that the average American per capita income was $1,800 per year we could figure that the income of members of this church would be a minimum of $4,320,000. If on that average income each of us were to con- tribute 5 per cent to the budget of this church, our income from pledges would be $216,000 per year. Remember, that is but one-half of the tithe. Our current income from pledges to both the building fund and our expense and benevolence budget aver- ages out for the last two and one-half years just slightly over one-half that amount. And doubtless our average family income is considerably higher than the national average.

A tithing congregation would assure the continu- ing Christian witness through First Methodist Church in years to come. The financial independ- ence which it would bring us in terms of necessary fund-raising efforts would give us opportunity for fellowship building and faith-producing spiritual efforts. We cannot fully exploit this area now be- cause our energies and leadership are too often drained off for money-raising efforts in order to offset the budget deficits that arise because we do not have a tithing congregation.

Effect on the Church

Thus tithing would make possible an emphasis on the spiritual aspects of our faith and provide us with additional time and interest in exploring and studying those areas of our Christian faith which would strengthen us in our Christian discipleship.

If each and every member of this church could honestly come to the conviction that "the earth is the Lord's and the fulness thereof, the world and those who dwell therein," then we would be welded into a fellowship of faith and service which would give us the strength of Christian witness in this community and around the world, the like of which few of us could dream possible. For if we were contributing in this fashion, if this congregation were systematically setting aside the Lord's money and administering the remaining 90 per cent of our personal incomes according to the principles of Jesus, then indeed we would have the heartfelt spiritual dedication of far more members than we now have. The words of Jesus would ring in clarity and truth: "Where your treasure is, there will your heart be also." Put your treasure in the perspective of Christian stewardship and your heart will follow in loving service!

Responsibility of Opportunity

(Continued from page 11)

inscribed with the motto of its choice. The fresh- men, however, created the most amusement when they turned up with a large banner declaring, "For 250 years Harvard has been waiting for us."

It was merely a joke in this connection, but in the realm of Christian experience it could suggest a profound and significant truth. There is a sense in which the work of God's Kingdom awaits the rise of every generation, including yours and mine.

During the dark month of July 1915, when Eu- rope was engulfed by the floodtide of war, Lord Kitchener arose in the Guildhall in London and said, "In every man's life there is one supreme hour toward which all earlier experience moves and from which all later results will be reckoned. Let us take heed to the great opportunity and grasp it now and at once—or never!"

Who knows whether you are not come to this nation for just such a time as this? Take heed, then, to your great opportunity and grasp it now and at once—or NEVER!

Third in a Series of Sermons Based on Jeremiah

Changed Gods

By David Noel Freedman *and* Theodore A. Gill

"Has a nation changed its gods . . .?" Jeremiah 2:11.

SOMETIMES youth seems almost a sin. And this not only to those who mourn their own lost salad days. Even those who have no quarrel with the silver threads that have come to lurk among their gold, are sometimes troubled by the enthusiasms and annoyed by the antics of youth. The young people are so extreme, given to such violent enthusiasms, so abandoned, extravagant, impatient, outspoken. They see things in such black-and-white perspective, not allowing for the mixed grays of most issues. They are so positive, so loud, so sure that something ought to be done. They are so careless of their elders' sensibilities, so eager to start chopping and to let the chips fall where they may.

Well, if it is a sin, youth is one of the few sins we do outgrow. But I wonder whether we should be so eager to put all that exuberance and decisiveness behind us. Admittedly, it can be and is a nuisance. It makes as many problems as it solves. It can be nerve-racking and upsetting. But look what else it does. The direct approach at least gets things started. The sharp look sees things as they are. The uninhibited tongue calls spades, spades. Impatience *can* be a grace, and straight talk *can* give the truth a chance, and you *can* put excitement in the earth.

Irate Young Prophet

Jeremiah was a young man when he delivered the sermon of which our text is a part. Being young, he saw matters in sharp, black-and-white contrasts. He acted and spoke impulsively—spoke bitterly. For Jeremiah was a bitter man, as young men often are. Looking around without the blinkers of mature prejudice, without the smoky spectacles of sentimentality, he saw what really was, and he was horrified by what he found. He loved his nation and his people all right—loved them deeply to the very end of his tragic, misunderstood life. It was not in his gentle nature to castigate or upbraid his beloved countrymen without provocation. But Jeremiah loved his God even more deeply, more profoundly, more abidingly than he did his fellows. And that is why he was moved to the fierce attack upon the nation which we read in his first blast. He was furious with the people for preferring their country, their peace, their prosperity, their pleasure to their God. Nor was he hesitant about letting his fury be known.

How Jeremiah blistered the nation! And how his hearers must have twisted and writhed inside themselves under the blast of his charges and rebukes! He made things hot for them. He poured scorn and invective into the flames of his anger. No wonder the king burned the book in its first draft. The book probably burned the king. Its pages are still hot to the touch. Someday an imaginative editor will bring out an art edition of the prophetic books, and the cover will be thick asbestos. That will be an appropriate idea, for this book of Jeremiah's still is on fire; it still blisters and enflames. We too twist and writhe before its blaze, disturbed as were the Judeans in our pleasure and prosperity.

Single-Minded Devotion

Just look around you if you want to see how wrong and rotten you are, said Jeremiah to his people. Pass over to the isles of Kittim—go as far to the west as you can go—and see; send unto Kedar—go as far to the east as is possible—and consider diligently. And what will you find, everywhere in the world except in Judah? Nothing but nations loyal to their gods, sticking to them, sticking by them even to ends that are often bitter. They go up with their gods, and they go down with their gods; but they don't ever forget or ignore or turn on their gods. That is what you see when you look around the world: nations holding to their gods with single-minded devotion, which is an admirable thing.

We, sitting afar off, can see that it *was* an admirable thing for these pagan nations to be so faithful to their gods. But what turns their commendable constancy into tragedy is the fact that they were single-mindedly devoted to false gods. Their virtue was that of focused loyalty. Their tragedy was that of misplaced loyalty. They were focused all right, but on the wrong things. They were fanatic followers of no-gods. They were faithful all right, but faithful to nothing, faithful to faithless gods. Following their gods was pursuing will-o'-the-wisps, and banking on fools' gold, and building castles in the clouds; yet everywhere Jeremiah looked, the gentile nations hung onto their gods. "Has a nation changed its gods, even though they are no gods?" They followed their false gods into the doom and destruction of societies; they followed their no-gods into the footnotes of history, into the fine

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DAVID NOEL FREEDMAN, *professor of Hebrew and Old Testament literature at Western Theological Seminary in Pittsburgh, here continues the series of sermons on which he has collaborated with the editor of The Pulpit.*

int of scholars' books. Whole cultures were led o oblivion by their no-gods.

You know how that works. We may not be able pass over the isles of Kittim any more, nor to nd unto Kedar, but if you can remember recent story you know how constant nations can be to rtain gods, and how false those gods can be, and w tragic that misplaced loyalty therefore is. One tion makes itself its own god and pledges itself itself with whole-souled, even thrilling, devotion. nother nation makes expediency its god and pur- es that dubious deity with almost awful con- ancy. Another nation makes a social class its god d throws everything it has into this worship. Each these nations is a model in faithfulness and stick- -itiveness. And each is a wreck, or headed for in, because the gods its people cling to "are no ods"—cannot sustain such devotion, betray the ithful.

Loyalty to Truth

It is not enough that we be loyal. We must also now the truth that we may be loyal to it. Jeremi- h's point is ours; two things are necessary to the ation: knowledge of such truth as is given us to now, and loyal devotion to that truth. There is othing hopeful to report about those countries hich maintained loyalty without much truth. Nor, s we have noted, is Jeremiah happy about the ountry which has been shown the truth but is not oyal to it.

Israel had had her chance to know the one true od, maker of heaven and earth. His dealings with his people had been directed toward making him- lf known to them, and to setting his will before hem. All this was a part of the background of the ation, and was planted deep in the national con- ciousness. God had never allowed his people to verlook him very long. He was always showing p, in judgment or in mercy. That is what makes eremiah so mad. If a nation didn't know any bet- er than to change one trumped-up god for another holy fiction, that was one thing. But for his nation o ignore the real God was quite another. If they hadn't known any better, they might have had a ase; but they *did* know better, so they hadn't a leg o stand on.

The way Jeremiah saw the issue, Judah had com- bletely without cause switched its true God for other false gods. Judah had abandoned the fountain f living water and had hewed out broken cisterns. f the nation had been saddled with false gods there would have been some justification in throwing hem over for the true God. But for a people to give up the Real Thing for the cheap and shoddy, without profit or value—this was incomprehensible.

Superficial Religion

Not that Judah had given up the form of her religion. This changing of gods was not open and public. The Judeans' defection was an under-the- counter affair. Public worship remained as it had been; the forms and feasts were not changed. One statute was not exchanged for another; one set of priests didn't give way to another. No, no. What Jeremiah meant when he charged his people with changing their gods was nothing that obvious. Instead, he referred to a deep inward shift in the people's loyalty. They still went to the Temple, still uttered the same prayers, still celebrated all the feast days and went through all the motions of the traditional service of God. But in their hearts they had deserted Him. They pursued gods of their own imaginings and gave the cold shoulder of their souls to the author of their lives and the giver of their plenty.

It had not always been so, of course. Once upon a time Israel's devotion to Yawveh—to the great, true God—had been deep and abiding. There had been hard times, to be sure, when faith had flickered and waned. But always it came back, stronger and more certain than before—until this time, when Jeremiah was alive. The old faith flickered and waned, and what made the situation bad this time was that the old allegiance was not just being withdrawn from the old God but was actually being shifted in surreptitious ways to new gods. The government, which had once existed to serve God and work his will for the world, now pretty well ignored God. Instead of using its alliances, military forces, diplomatic negotiations, commercial expansion in the service of God's justice and truth, the nation now used them only for national advantage. The nation devoted itself now not to God and his purpose for the world but to itself, to its own power, to its own success. The leaders played fast and loose with truth and justice, and ignored the plight of the people.

Neglected Heritage

The same thing had happened in the organized religion of the day. The priests relaxed in their age-old service to God. No longer did they seek his face and proclaim his word. Though they still went through the motions of worship and mouthed the words of the torah, their hearts were in their pockets. They were hypocrites, glorifying the church and building up their own advantage. The prophets, who were supposed to be independent voices proclaiming directly the word of God, gave up their independence, took money offered by kings and priests, sold out to them, and said only what they wanted to hear.

Nor may we let the people off too lightly. They were the victims of cynical politicians and selfish priests, but the people do not escape responsibility that way. They were partly the engineers of their own betrayal. A people usually gets the kind of government, leaders and church which it has coming. In the case of the Judeans of Jeremiah's day, it is plain that they did not protest the developments in either church or state, and that they supported the evil rulers and the iniquitous priests.

Is all that just ancient history? We know the uncomfortable answer to that one. A new Jeremiah would walk our streets and weep again, as he wept then, for shame and indignation. He would see us as he saw Judah: a nation of proud heritage and potentially glorious destiny, living in a faithlessness unworthy of either heritage or destiny. When we

were a little country, poor and insignificant, straggling across a new continent, then we were comparatively loyal to the Lord who had brought our fathers to this promised land. In the beginning we listened at least occasionally for the will of God, and were alert to his word, and sought to serve him —as a nation, in the churches, as individuals.

And today? As was said, Jeremiah would weep again. For we don't need statistics to tell us that the old faith has flickered and waned. However grand are the figures on church growth in America, the impression will not down that we have been changing our gods. Surely, if there were any urgent concern for the service of God on a national scale, our nation would have had better success in discovering the requirements of truth and justice and in framing some coherent and continuous policy to guide us through the last decade in our domestic and international affairs. Instead, we seem to limp along from crisis to crisis, bowing at one turn to the great god Expediency, and at the next to the great god National Pride, and at the next to the great god Luck.

The god you worship has much to do with the way you act. We are not acting like servants of the one true God. There is evidence galore that if the God of our fathers is not being supplanted by other gods, he is at least being joined by many other gods in our national consciousness. Expediency is served along the lines of least resistance; National Pride is served with sudden bluster; Luck is served by playing the waiting game. None of these is worthy of a nation seeking to serve God.

Judgment Upon the Church

The church would not escape the rebukes and reproaches of our latter-day Jeremiah, either. All the old tricks are being practiced, and every one still reveals the great shift in basic loyalty. Ministers are still selling out to the powers that be—some to wealth, others to organized power, thousands to unfriendly and restrictive governments. As a matter of fact, some of those who yesterday protested most bitterly the disposition of the Western pulpit to cater to its softest pews, today are doing their level best not to preach anything that will offend their own all-powerful Eastern hearers. Thus obeisance is made before the great gods Advance and Advantage. Other ministers are selling out to the public demand to be told how good it is. Long and loud and to packed churches they explain how simple is happiness, and say what everyone wants to believe—that to be soothed and salved is to be saved. Thus obeisance is made before the great gods Applause and Approval. And so it goes. Other gods join *the* God, even if they don't quite usurp his place. So the church, instead of bearing that active, vital, unceasing witness to Jesus Christ which is its whole end and purpose, becomes an easygoing society for the aggrandizement of its leaders and the entertainment of its led.

And what of the people living under such government and in such a church? They too come under Jeremiah's judgment. For they have acquiesced in all this. They have forgotten that a nation can be a servant of God in its own way if it is really concerned about such service. They have forgotten that there is a service of God which the state can perform if it prepares conditions where the truth and justice of God can prevail. They have forgotten that the church has only one testimony to make in all its preaching, teaching, building and healing—and that testimony is to the Lordship of Jesus Christ. They have forgotten that the church, like the state, has only one true God. They run in alongside him such other deities as Comfort and Pleasure, and in the service of these unworthy idols they acquiesce to a church which tells them what they want to hear and never hints at the judgment which they don't want to hear, and the promise which they have no right to expect.

Foolish People Forget God

This is the foolish people Jeremiah would confront today—a population which gives lip service to its God but which has in fact exchanged him for a monster named Absolute Security. In the service of this god, who knows what crimes are committed? Names, reputations, careers have been offered up on his altars. Freedom, liberty, justice sometimes have gone by the board. Isolate, Absolute Security shares the throne with God, and we worship one with all our hearts while we make appropriate motions toward the other with our knees and mouths. We offer up our freedoms to one and carry our handkerchief-twisted pennies to the other. We let one direct our lives—and sing an occasional hymn to the other.

And so it goes. Pagan nations that don't have much to worship, cling to their false gods with commendable tenacity. "Has a single nation changed its gods, even though they are no gods?" But we, who know so well whence we come, Whose we are and whither we should go—we have shoved the true God into the background and brought the idols downstage. "But my people have changed their glory for that which does not profit." Let us be forewarned. God does not take a light view of such a situation. Jeremiah was not the first nor is he the last to show us exactly how serious God is about this. The first of the Ten Commandments is, "Thou shalt have no other gods before me." Isaiah was forever getting after his compatriots because "their land was filled with idols; they bowed down to the work of their hands"—and, we may add, of their minds. Jesus Christ quoted Deuteronomy with approval: "You shall worship the Lord your God and him only shall you serve." St. Paul refers to Christian conversion as having "turned to God from idols, to serve a living and true God." And the First Epistle of John appeals at the end: "Little children, keep yourselves from idols."

Christ Points the Way

What more do we need? A new glimpse of the wreckage of the empires and civilizations and societies that have followed after vain gods? Or an awesome prospectus of what lies ahead of us in nation, church and self if we long pursue our present polytheistic way? Or is it enough, perhaps, just to look inside ourselves and become aware of the ten-

ons between our traditional allegiance
id all the more recent, less worthy
lelities?
However it happens, we must be
iven back to the old call which comes
oming across the centuries from the
ation of Israel, echoed and amplified
the Lord Jesus Christ himself:
Thou shalt worship the Lord thy God,
id him only shalt thou serve." Against
m we must measure every loyalty.
or he alone deserves religious devo-
on. He alone justifies our worship.
e alone uses our ultimate allegiance
the creation of the Kingdom that
ides.

Prayer of Thanksgiving

ORD of all creation and Father of all
mankind, we approach thy throne
ith reverence and thanksgiving at the
membrance of thy mercies.
Thou hast crowned the earth with
y goodness. Again thou hast blessed
ed time, growing time and harvest so
e fruits of the earth could be gath-
ed, each in its season, for our wel-
re. For all the earth's gifts, provided
such abundance to the sustenance of
ur bodies and to the enrichment of our
ves, we praise thy holy name.
For the privilege of living in a land
here the law upholds the rights and
e dignities of men, and where life is
ot at the mercy of godless whim or
ictatorial fancy; for the right freely to
ssemble and to organize for mutual
evelopment; for the freedom to speak
penly and according to one's own con-
cience and one's own wisdom; for the
y of being able to say, "Let us go into
e house of the Lord," with none to
ar our path; for all these privileges,
ttained with such valor and main-
ined at such cost, we lift hearts and
oices in adoration and praise. For all
ose who have long since stood and for
ose who do now stand in places of
anger, defending our liberty and pre-
erving our law and protecting our
ves, we thank thee.
Send the conciliating Spirit of the
rince of Peace into the hearts of all
that friend and foe alike may desire
rst that concord and amity in which
ll may praise one Lord.
And now, O Father of all mercies,
nd us forth to our homes with the
eep consciousness that we are debtors
each other, but above all to thee.
rant that our thankfulness may be-
me alive in us. In gratitude, help us
share our abundance with those who
ant for anything. Forbid it Lord that
smug content we should boast and
oat while many are distressed, lost in
neliness and heavy-laden. May we
e and acknowledge thy bounties as a
ust from thee. Trouble our spirits un-
l we bring comfort to the sorrowing.
ring us no rest until we have sat with
e weary. Stretch forth thy right hand
nto us that our hands may be stretched
rth in love and mercy to others.
To thee, Father, Son and Holy Ghost,
all honor and glory. Amen.—*W. A. Luntzleman, St. John's Evangelical Lutheran, Bath, Pa.*

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Forthright Advice on Responsibility
For Making Integration Work

Christians and Desegregation

By D. Perry Ginn

IN May 1954 the Supreme Court declared that segregation in the public schools is unconstitutional. This decision came as a shock to those of us in the south, for it was a challenge to the traditional southern way of life. Now we face the problem of making integration work. With desegregation becoming an actuality in Hodgenville this year, a tremendous responsibility falls on every Christian in our community, and in particular upon the members of the First Baptist Church. We must come to grips with that responsibility if our testimony for Christ is to be vital.

We look to the Word of God, seeking to find therein help and guidance. In this matter of Christian responsibility and desegregation, the Bible gives a clarion call for decisive action.

One of the most explicit teachings of the Bible is that *it is the responsibility of every Christian to be a law-abiding citizen.* Paul teaches this in Romans 13:1-7. Here he stresses that the principle of government is God-given, and that for one to resist the governing authorities—that is, for one to refuse to obey the law of the land—is in actuality to resist a decree of God himself. Whether we like it or not, the law says that segregation is unconstitutional, and it is therefore our duty as Christians to obey.

Scripture Offers the Final Authority

The Scriptures give only one justification for refusal to obey the law. If a law is contrary to the will of God, is detrimental to the welfare of individuals, or is inherently evil, then the Christian must look to the higher authority of God. *Only* in such a case may the Christian re-echo the words of Peter: "We must obey God rather than men." In this matter of desegregation we cannot claim such a right. This decision of the court was fundamentally democratic, truly American and inherently Christian. To disobey and oppose such a law is to make mockery of all that Christianity stands for.

But our responsibility as Christians goes far beyond that of being mere law-abiding citizens. As true Christians, *it is our fundamental responsibility to follow the will of God as that will is revealed in holy Scripture.* We glibly call Jesus our Lord, yet in our attitudes and actions we often deny our words. As far as the segregation problem is concerned, it could easily be said of us today: "This people honors me with their lips, but their heart is far from me."

Consider the nature of the gospel we preach. We call John 3:16 the epitome of the gospel. This verse teaches that the gospel is for "whoever believes." Color is of no consequence with God. The same God is Father of white and colored, and they are brothers and sisters in Christ, united by a tie that is greater than color or race. The very nature of the gospel condemns racial prejudice, for all men are equally in need of the grace of God, equally worthy of salvation and equally members of the family of God.

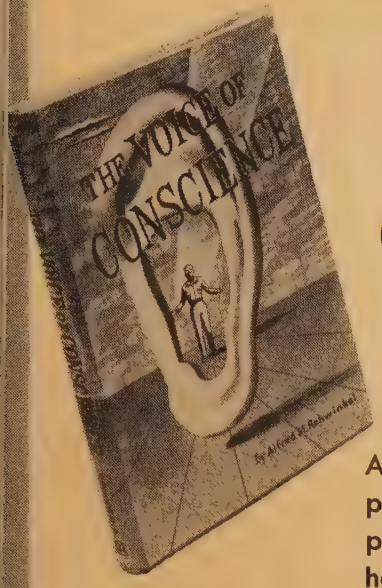
The Bible, however, is much more pointed than this in its condemnation of prejudice. The teachings of the Scriptures are clear on the matter of the relationship between races, and any real Christian must accept their truth. Peter, like many of us, had difficulty in freeing his life from prejudice; but when God acted to show him the true meaning of the gospel (Acts 10), Peter had the courage to accept and to obey. The same is true of Paul. He was a strict Pharisee with a natural antipathy toward the gentiles until he met Christ. No statements of Scripture are more clear than those of Paul as he deals with the matter of the relationship between races and different types of people (cf. Gal. 3:28; Rom. 10:12; Col. 3:11). He clearly teaches that prejudice has no rightful place in Christian experience.

Love Is the Essence of Christianity

Jesus taught the dignity and worth of every human personality, that every man is equally important to God. In the parable of the Good Samaritan, Jesus teaches that the very essence of Christianity is love in action for those in need, and no amount of orthodoxy in theology and zeal in labor can make up for lack of love.

The New Testament Christians believed with John that "God is love." They knew that prejudice makes this affirmation a lie. In Acts 15 we read of the conference they held to deal with the problem of "integration." This conference declared that gentiles should be received into the church without prejudice or discrimination, thus laying down, 1900

D. PERRY GINN, *a native of Georgia and a graduate of its state university, understands the traditional southern attitude on race even as he urges his congregation to seek the Christian ideal. In anticipation of school integration he preached this sermon in the First Baptist Church, Hodgenville, Kentucky. Ordained in 1949, he is a graduate of the Southern Baptist Theological Seminary in Louisville and is now completing his thesis for the Th.D. from that institution.*



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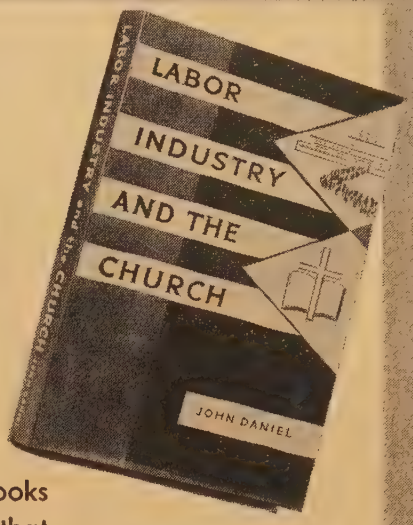

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years ago, the principle governing the Christian attitude in race relations.

The Bible throughout teaches the basic unity of the human race, and Paul declares that God "hath made of one blood all nations of men." I had nothing to do with the fact that I am white, just as the colored man had nothing to do with the fact that he is colored. If I say that because I am white I am therefore superior to the man who is colored, I make God unfair and call the Bible a lie. God made us as we are, and God is just, righteous, holy; God is love. Racial snobbery is the very antithesis of the true Christian spirit.

The prevailing characteristic of a Christian's life is love. This Christian love is the attitude of unselfish good will and abiding concern for the welfare of others. It is thus the royal law of a Christ-like life. As the sun does not inquire upon what it shall shine, or whom it shall warm, but shines and warms because this is its nature; so the Christian loves indiscriminately and without questioning, for this is the very nature of Christian love. Prejudice can have no place in a life filled with such love.

We Baptists believe the Bible to be the inspired revelation of the will of God. Loud and long we proclaim that it is our sole authority in matters of faith and practice. Yet in the matter of segregation we have conveniently closed our eyes to the truth. We are so orthodox in the matters of baptism and the Lord's Supper, so strictly biblical in our confessions of faith, but so poorly Christian in the practice of Christian love in race relations. We call ourselves "New Testament Christians," yet all the while we ignore the plain implication of the New Testament that one simply cannot be a New Testament Christian and hold prejudice in his heart. Thousands of our church members are fundamentally non-Christian in their attitude toward the race question. The saddest commentary on contemporary Christianity is the fact that fight promoters and baseball managers have done more to secure equality for the Negro than has the Church of Jesus Christ.

Christian Role in Period of Transition

Jesus says that Christians are the salt of the earth and the light of the world. What he means is that the influence of Christians should be felt in all areas of life. In this matter of desegregation, therefore, *it is the responsibility of every Christian to use his influence to the end that the transition from segregation to integration be done in an orderly and Christian manner.* Each of us in our community has the responsibility of exerting a moral influence upon others in the promotion of law and order.

One area in particular where Christian parents and school leaders have a specific responsibility is in the local P.-T.A. The parents of the Negro school children should be invited and urged to become members and to participate actively. As you and I are interested in the welfare of our children, so Negro parents are interested in the welfare of their children.

We parents can help by creating the proper atmosphere in our homes. Children are not born prejudiced. It is only when adults create the impression that to be white is to be superior and to be colored is to be inferior that racial prejudice is born. We parents must teach our children the basic principle of democracy: the dignity of every human life.

Success Lies with Young People

The actual success of integration in Hodgenville, however, will depend upon the young, for they always show themselves more tolerant and less prejudiced than adults. My word to the young people is this: Do not condescend to the colored young people. They want to be treated as full human beings, with the same rights, the same privileges and the same responsibilities that others have. Accept them on the same basis as others. When a Negro boy slips on the basketball court, be just as quick to help him to his feet as you would anyone else. For remember, the pain of a turned ankle is not determined by one's color. And when a Negro girl falls on the playground and skins her knees, be just as quick to help, for the blood of a colored girl is just as red as that of a white girl. In the classrooms and clubs, do not discriminate. Rather treat the colored young people as you treat others: no better, and by all means no worse.

One further word must be said. *It is the responsibility of every Christian, and the responsibility of the church as a whole, to set the proper example.* It is here that we have been sadly negligent. We have failed to lead the way in social progress. In the matter of statement of principle the Supreme Court has been the engine pulling the train, and the church, shameful to say, has been the caboose.

Perhaps we can redeem ourselves in some measure if we will take the lead in making integration work. The demand, however, is for more than mere words. People are not going to listen to our words if our actions deny what we say. The greatest scandal upon the church is that it is the most segregated institution in the entire United States. It is time that this scandal ceases. The gospel of Christ is for all who *will* believe; and the church that Christ founded should be open to all who *have* believed, regardless of race or color.

The most effective and courageous thing the First Baptist Church could do to set the proper example of Christian responsibility in desegregation would be to open its doors to anyone wishing to join, regardless of color or race. I could wish that the men and women of this church were so filled with the Spirit of Christ that such a decision would be made, and that such a decision would become alive through actual practice in evangelistic work. Difficult it is to be sure; but that it is the Christian thing to do, no doubt exists.

God's Grace Is Sufficient

I trust that none of you will interpret my words as coming from one who has already attained in his own life these ideals. It grieves me to confess it, but my own life is not yet completely free from prejudice. As in any son of the south, prejudice was instilled in me from the time I was born. Anything

at has been so indelibly written into e's consciousness as has been the be- f in segregation as a way of life, is t easily erased. (And this is what the treme groups do not understand.) It my prayer, however, that by the ace of God prejudice will be purged om my life.

We have God's promise that his grace sufficient. As we continue to grow in ace and knowledge of Jesus, preju- ce will be conquered. Our task now is acknowledge that prejudice is sinful, keep our eyes firmly fixed on the eals of Scripture, and to continue to ow until these ideals become realities our lives. My plea to you this morn- g is that we together set ourselves to e task, that we recognize Christian sponsibility, and that we busy our- lves in carrying out that responsibil- y.

Yes, my friends, integration will work Hodgenville; because you and I, led nd empowered by God, will make it ork.

Turbulent Issue

UNDER the title "Some Quiet Thoughts on a Turbulent Issue," he Christian Life Commission of the outhern Baptist Convention has pub- shed in pamphlet form another chal- enging sermon on the segregation is- ue. This sermon, by the Rev. G. Avery ee, was preached in the First Baptist hurch of Ruston, La. Copies of the ooklet are available from the commis- ion's headquarters, 161 Eighth Ave., N., Nashville 3, Tenn.

Prayer of Thanksgiving

ALMIGHTY and most gracious God, giver of every good and perfect ift, we bow our heads and lift our earts to thee in gratitude for thy many reat gifts:

For the gift of life and the ability to njoy it and use it in thy service; for he gifts of faith, freedom and fellow- hip, through which we come to know hee and love thee, we give thee thanks.

For the gift of thy son, our Lord and Master Jesus Christ, whom we would earn to love and to serve more perfect- y, we praise and bless thee, Father of us all.

For this mighty and mysterious uni- verse in which we live, and for the good earth which provides us with all our bodily needs, we raise our voices in thanksgiving.

For the world within, deeper than we dare to look, higher than we care to climb; for the great kingdom of the mind and the silent spaces of the soul, we come before thee with thankful hearts.

For the truth which makes us free and for the vision without which we would perish, we offer thee our prayer of thanksgiving in the name and spirit of him who gave himself for us, even Jesus Christ our Lord. Amen.—*John H. Gregg, First Congregational Church, Fresno, Calif.*

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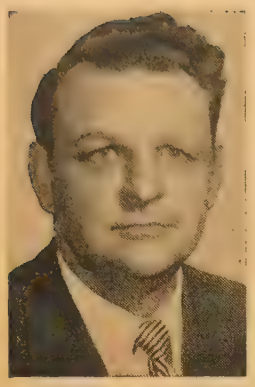

Among Us—

Make Money and Kill Your Church

By George C. Stuart

EACH year, as to every other minister in America, there come to my desk dozens of brightly colored envelopes entitled "Make Money for Your Church!" The enclosed letter urges me to hand the letter and circular to the head of any organization in my church which would like to make some good money with little effort. The effort required is to have every member of the church gather and save the end-flap of New Soapy box tops, or to sell Sharpy kitchen knives by the dozen, or to unload box after box of Christmas cards in July.

In addition, there is usually a prize of several hundred dollars to the church or group which sends in the most end-flaps or sells the most powder. Of course, the prize is the thing. One women's circle I knew of by hearsay made a thousand dollars with no more effort than a nervous breakdown for the president of the council. Simple, indeed.

Woman's Work

These circulars, however, are only one tentacle of a much larger polytropic organism. No self-respecting group of church women in some churches is without its kitchen brigade, ready at the drop of a skillet to serve a supper or a banquet to Rotarian or Lion. And then there is the bazaar. I heard of one woman who carried the title "Bursar of the Bazaar" to her grave. My only regret is that her name was not Bertha.

In Columbia, Tenn., once known as "the mule capital of the world," a group of church women furnished completely a "parlor" with the proceeds from sewing and selling more than 1200 mule-head lapel pins for "Mule Day." The picture of the Governor of Tennessee appeared in *Life* magazine with one of those mule-head lapel pins stuck to his coat. The women's victory was complete because no other church group in town thought of the idea.

Often, if the minister has the audacity to question such procedures, he is told that he had better be grateful for such enterprises, or the groups will stop making money and the church will go broke. "Everyone knows we need the money," is the usual reply. A second argument is that "it gives so many people something to do. You know, Mrs. Smallpurse couldn't do anything if she couldn't bake a cake or knit something for the bazaar. It is the one thing she feels she can do for the church. It keeps her busy."

While I have been slightly sarcastic up to the present moment, I do not intend to be any longer. I am in dead earnest when I say that if you want to kill your church, then start making money. Christian stewardship will not tolerate it. Those outside the church assume that the church is making far more than is actually taken in from any single enterprise, and they see no need to contribute to any church that can make money like that. Others feel that in such activities the church is in competition with legitimate business concerns, and they resent the "business" methods of such enterprises. In either case, many outside the church lose sympathy with the real concerns of the church.

Opportunity for Misunderstanding

Those inside the church assume that the money which is raised in such financing activities replaces whatever money they would normally give. They work for it, don't they? Why should they give double?

And always, when the church finally gets the money which these groups make—the money may lie in the circle treasury for from one to five years, depending on treasurers—there are some definite strings attached to the "gifts." The money is to be used for the new kitchen stove, needed for dinners, for the new rug in the parlor, to repair the stairway, or to replace the pulpit Bible, and "nothing else." Any true feeling of stewardship to the church and her program gets reduced to "paying for what we need in our little church and to pay the preacher."

Also, such activities provide about three-fourths of all the quarrels and misunderstandings which take place in church relationships. One person may get more credit than she deserves for the success of a bazaar, and three families quit the church. Charges of "tyrant" and "know-it-all" get thrown at group leaders. It often falls upon the minister to attempt some arbitration, and he more often "gets in the middle" and stays there.

No church is rich enough to afford these money-making activities. There is only one time- and gospel-tested method of financing a church. Concerned people of the church must share their "goods" in the common enterprises for which the church exists, to preach the gospel, to teach and to heal. These shared goods are not "gifts" but dedicated sacrifices to Jesus Christ. Anyone who substitutes a pie, a cake, a few hours in the kitchen, or anything else for a shared sacrifice for Christ loses the meaning of Christian stewardship.

Dedicated Sacrifice

And it is not only a matter of right teaching in regard to stewardship. The difference between "making money" and not "making money" shows up on the church budget.

Several years ago a friend of mine was called to a church of about a thousand members. When he arrived, the women of the church were busy with the annual bazaar. The president of the council was in the hospital with a "nervous disorder." He was informed on his first visit to the ailing president

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GEORGE C. STUART, *minister of First Christian Church, Bloomington, Ill., has held previous pastorates in Texas and Tennessee. He holds a Ph.D. degree from Vanderbilt University in addition to degrees from Texas Christian University, where he taught in the department of religion three years.*

Pulpit Calendar

Nov. 1—All Saints' Day.
Nov. 2—World Community Day.
Nov. 4—24th Sunday after Pentecost.
Nov. 6—Election Day.
Nov. 11—Stewardship Day.
Veterans Day.
Nov. 11-17—American Education Week.
Nov. 18—Thanksgiving Sunday.
Nov. 22—Thanksgiving Day.
Nov. 25—27th Sunday after Pentecost.
Dec. 2—1st Sunday in Advent.
Dec. 9—Universal Bible Sunday.
Dec. 16—3rd Sunday in Advent.
Dec. 23—Sunday before Christmas.
Dec. 25—Christmas.
Dec. 30—Sunday after Christmas.
Dec. 31—New Year's Eve.
Jan. 1—New Year's Day.
Jan. 6—Epiphany.
Jan. 6-13—Universal Week of Prayer.
Jan. 13—1st Sunday after Epiphany.
Jan. 20—Missionary Day.
Jan. 20-26—Church and Economic Life Week.
Jan. 27—3rd Sunday after Epiphany.
Jan. 27-Feb. 3—Youth Week.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

it she was resigning and that no one uld be induced to accept the presi- ncy of the women's council for the xt year. "Everyone," she explained, so afraid that her bazaar will not ake as much as the one the year fore."

The new minister soon learned that e educational building was not for use the church on certain nights of the onth. It was rented out to several ganizations. Also, each group in the urch had its quota of Christmas rds, calling cards, kitchen knives, ucepans, dishpans, soapflakes and argarine end-flaps to sell and gather. ondays and Thursdays were Rotary d Lions days in the church.

His astonishment was even greater hen he learned that the total sum alized from all this "work for the urch" was about $4000 a year. That, lded to the offerings for the year, re- ulted in a church budget which was ss than $13,000 a year. Remember, ere were about a thousand members that congregation.

True Christian Stewardship

Among the first sermons my friend reached from his new pulpit was one gainst "making money." The chair- an of the board came to him quietly nd urged him not to speak out against e good work of our women. But my reacher friend kept at it, and at the nd of his first year he had put a stop o all forms of money making activities n that church. He put the straight facts of Christian stewardship to those people, and they began to see the point. At the end of the next year, without a single cent from drives, bazaars, sales, end-flap collections or dinners, that church had a budget of well over $32,000. Putting a stop to "making money" put $19,000 in the budget of that church.

And the minister put more people to work in that church than had worked there in years. Money making had exhausted those people to the point of not having time for church. One group which stopped serving dinners to outside clubs formed a communion guild which now numbers three times the original enrollment of the kitchen brigade. Another group stopped a sales project and took on volunteer hospital work. The membership rose at once. Yet another group accepted the responsibility for visits and gifts to the aged and invalid. They began to meet once a month to make these gifts, not for sale, but to share with those who could not make things for themselves. One of the shut-ins invited the group to her home, and she taught them how to sew handkerchiefs in a professional manner. Spirits rose on both sides. Friendships were made among women who had hardly known each other's names before.

"Money making" is a "clique" affair. Small groups want the credit for holding the church together. They have small interest in sharing that credit. Money making churches do not grow; they die. Busy, happy, serving churches grow.

It is past time that ministers spoke back to these advertising agencies which attempt to finance our churches for us with bribes and prizes. Perhaps

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Pulpit Patter

By Morton S. Enslin

Friend, Come Up Higher

IN previous columns I have made occasional mention, with sympathy if not downright regard, for biblical characters at whom the several authors took obvious offense or for whom they had equally obviously very little time. Among such are the "rich fool," the Prodigal's older brother, Doubting Thomas and the man in the middle in the parable of the Talents or the Pounds. For all these, it seemed to me, a word long belated might with propriety be said. And if the principle apparently underlying the Golden Rule be valid, I would even include the Pharisee of Luke 18. At least I too have been in his role, and not infrequently, as I have sought to drive my automobile and outguess—or escape—the antics of other drivers; or as I have recently been forced, while lying on the beach [date of composition, August 24], to overhear blasts from portable radios and to ponder that, if any change of motto for these United States were necessary, "God help America" would certainly be more appropriate, and realistic, than the one recently steam-rollered in almost ludicrous contrariety to the seeming facts of life.

But I still have room for one more, the man without the wedding garment. Surely, as the story stands, he was in a tough spot. He was no gate-crasher; when the royal, if eccentric, host found his regularly invited guests strangely unwilling to come and had burned his capital city down in his somewhat petulant, if august, displeasure, his servants had combed the highways and hedges and had compelled all those rounded up to come in. Then this poor lad, one of those picked up in the dragnet, was bound hand and foot and heaved out into the cold, dark night because he was not suitably attired. I have never felt this one of the most successful parables and have even thought it highly likely that it has been pretty drastically edited. Nor is the difficulty materially lessened by the helpful suggestion of the hard-pressed commentators that oriental hosts kept a supply of wedding garments on hand for those who had either no time to slick up or nothing to slick with. Had I been forced under such circumstances to attend, I do not think it highly likely that I should have sought to be the life of the party or even to have put on with easy grace the proffered bib and tucker. But enough of this lest I seem flippant.

Through the years this luckless man has come to my mind when I too have been caught without a wedding garment. Many of the details may well be different, but to my disorderly mind

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re is still a deal in common. I refer hose moments when I have attended ine service with no thought in mind e the anticipated opportunity to ship God in what the slightly in- iated ecclesiastical architects still efully style the "beauty of holi- s." How many the time that the son has recognized me as a brother the cloth and has sought to compel to come into his pulpit and "have a t in the service." Said part has ged all the way from reading the ipture, offering the principal prayer, nouncing the benediction, or offer- a prayer over one of the two ele- nts in the communion, to preaching sermon. The fact that in none of the es was I prepared for the spiritual cuation or was, in some of them, n dressed decently for it seemed of concern. Since I was a preacher, the rd would provide; all I need do was en my reverend mouth and He would it with the proper utterances. I may a man of little faith, but I never ought He would on such short notice, d in my experience He never did.

These importunate hosts have ranged the way from total strangers, who parently recognized me from the now ghtly antiquated picture carried at e head of this column, to uncles old ough to have known better. In one urch the ordeal lasted for months. ever could I enter my pew without e minister bouncing out of an ante- om with the equivalent of "Friend, me up higher." Finally in self- fense I got into the habit of coming te, after the service began. Did that ze him? No indeed. He simply called me, from the pulpit, and with abso- tely no warning, "to lead in prayer." fter several such times when a con- nient suddenly developed deafness revented me from hearing the gospel ll, he got in the habit of coming out the pulpit during the congregational ymn to drag me aloft to holier ground. inally it ceased. One morning, on the ccasion of one such foray, I said—and fear others heard it too—"Do your wn praying; that's what we pay you r."

Other harrowing tales could be dded. I forbear. Already I have un- oubtedly shocked many readers—of e more proper sort. Why overdo any- hing? At least I hope to have spared me other ministers who, like me, hen attending a service on a day off, el like retorting to such undoubtedly ell-meant but ill-advised importuni- es, in the words of the late Mayor immy Walker, "I did not come here o talk."

Wrong Poem

SIR: A minor correction in a good ermon by John Bartle Everts ["Fellow Workmen with God," Sept.]. The brief xcerpt from the work of Edwin Mark- am is from the poem "The Day and he Work," not "The Man with the Hoe."

Willcox, Ariz. J. M. DAVIS.

First Thanksgiving Day

Edward Winslow, in a letter written in 1621.

OUR harvest being gotten in, our Governor sent four men on fowling, that we might after a more special manner rejoice together, after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their king, Massasoit, with some 90 men, whom for three days we entertained and feasted. They went out and killed five deer which they brought to the plantation and bestowed on our Governor and upon the Captain and others.—

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EVANGELISM THROUGH THE CHURCH. *By Roy H. Short. Abingdon, 122 pages, $2.00.*

SOME church officials dwindle down into mere administrators, into deft and clever manipulators of ecclesiastical strings, far removed from the inner pulse of Christ's church. But not the author of this helpful little treatise on evangelism. As I read the book I felt the warm beat of a brotherly and concerned heart; the spirit of a man who, like George Truett, has found and kept "the shepherd heart."

For Bishop Short *evangelism* is *not* a strait-jacket affair, nor a bagatelle of clever tricks to "win friends and influence people." Instead he sees evangelism as *a total and perennial process at the heart of a church*—its "base line." It is the entire church in action. Effective evangelism has its roots firmly embedded in the New Testament and prayer. Its primary locale is the individual church and community. But, as for John Wesley, whose itinerant figure haunts the pages of the book, the *world* is its parish.

Bishop Short defines evangelistic preaching "as preaching marked by conviction and sincerity, whose end is the salvation of men and their enlistment in the school of Christ." Herein lies its true motivation. The observation of an old washer woman, of Wesley's preaching, is quoted: "He spoke as if he would die for a soul!" Once let a church be so motivated and the inevitable will follow: it will marshall its abundant spiritual resources, in every facet of its life—the church school, its worship services, preaching missions, the liberation of its lay forces (John R. Mott)—and turn a desert into a garden.

People will then cease to be statistics and come alive as souls requiring nurture unto very eternity itself. In the words of Martin Luther, "We are never saved, we are only *being* saved." Something will have happened to the *heart* of such a church.

This book made me want to re-brief the program of my own church. I believe it will have the same effect on other readers. It will fire your heart to be a more dedicated and effective witness for Christ and his Kingdom. And *that*—in the final analysis—*is* evangelism.—*Aaron N. Meckel, First Congregational Church, St. Petersburg, Fla.*

IF TEACHING IS YOUR JOB. *By John Leslie Lobingier. Pilgrim Press, 154 pages, $2.50.*

PACKED with valuable information for Sunday school teachers, this book is pointed at the untrained lay teacher, though the professional religious educator or minister can profit from reading it. Most of it is concerned with the real problems which confront the church school teacher, such as how to prepare a lesson, how to lead a discussion, how to tell a story. The chapter on discipline is purposely placed near the end of the book, because so many problems in discipline stem from poor teaching. In other words, the teacher will have less classroom disorder if she or he observes the rules set forth in the earlier chapters of the book. If every prospective church school teacher could read this book, there would be fewer excuses such as the one so often heard, "I would like to help in the Sunday school but I don't know how to teach."—*Gary Bousman, Pilgrim Congregational Church, Fargo, N. D.*

100 CHAPEL TALKS. *By A. C. Reid. Abingdon, 304 pages, $2.95.*

CHAPEL TIME. *By Gerhard E. Frost and Gerhard L. Belgum. Augsburg, 149 pages, $1.75.*

THE CHAPEL HOUR. *By Thomas Coates. Concordia, 184 pages, $2.00.*

MINISTERS seeking to capture youthful audiences may find the "where-to" here. Young people "dig" these talks. Brevity prevents wholesale plagiarism.

Reid's *100 Chapel Talks* picks up momentum as it proceeds. We understand why he was able to hold audiences at Harvard and Wake Forest. With brisk style he packs eternal truths into meaty, well-written sentences. The Scripture readings preceding the talks seem inappropriately long for the brief discourses. His excellent outlines make for unity. He crowds so many ideas into these five-minute talks that occasionally transition comes hard. His chapter on why little children enter the Kingdom rates an A plus! Only rarely does he give us sentences such as: "Jesus healed men of the sleeping sickness of sin, the coma of ignorance, and the delirium of selfishness." More often he produces gems: "He (Jesus) never mistook an echo for a voice, or a shadow for a substance." Again, "When one prays, 'Thy will be done,' he must himself do something about establishing God's will in his own life and among men." This layman can teach us preachers how to skirt verbosity.

Whereas Reid's book will appeal more strongly to faculty, the other books, because of the catchy titles and student references, will more quickly attract the youthful eye. *The Chapel Hour* and *Chapel Time* are in the groove. Coates' 53 messages discuss sins prevalent on any campus. God "wants us to throw out all the cheap, tinny, tawdry household gods that clutter up our campus and our heart—the wasted hour, the cut class, the forbidden privilege, the unfinished paper . . . the forgotten letter home." The Scripture which precedes the sermonettes seems appropriate to their length. The author writes as though he sat "where they

Once again we observe how long ved sentences hold up the proces- of truth, while brief sentences en- the march. Some readers may not reading this book because of its type.

apel Time has two authors who in technique. You may find your- preferring one over the other. e talks appeal to the student mind heart because they have relevance udent needs. You find your mind back to your own campus days. e end of each talk appears a piece dvice concerning the truth to be d in that chapter. Why then did it precede the talk? The authors apol- because traditional methods of ching cannot be used in the book. favor making their methods tradi- l. However, both men know the ent mind, aim at it, and usually hit Our professor expressed a profound stian insight which touched off a in the rebellious and confused of . . . students." But spiritual as were not missed: "We cannot on last year's prayers."

ll three books could have included e biography, literature, science and r illustrative content. But we wager youth listened as these men spoke! *red E. Luchs, First Congregational rch, Evanston, Ill.*

NY THINGS IN PARABLES. *By Ronald . Wallace. Harper, 218 pages, $3.00.*

HESE expositions of the parables are based on the premise that they "challenges thrown out by Jesus to se who stood before him to make a gment about himself." This high histological position dominates the k throughout so that the parables er become stories illustrating moral h or even Christian doctrine.

Here then is a treatment of the par- es in which the person and work of rist is central. While agreeing that s is primary, still the relevance of parabolic teaching to the social con- t needs to be seen in such a work as ttrick's *The Parables of Jesus.* If one re to have only two books on the rables, those of Wallace and Buttrick uld be this reviewer's choice.

Following the twenty-four exposi- ns comes the chapter entitled "The rable and The Preacher." The homi- cs department should make this re- red reading when the discussion is expository preaching. The lady who d she always read the last chapter of novel first to see if it came out to suit r had exactly the proper sequence for s book! It is in this chapter that the tensive footnotes, right where you are st likely to read them and not buried er the appendix, give the best in- hts of Dodd, Dibelius, Trench, T. W. anson and the other New Testament holars whose work has illumined the dy of the parables.

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PREACHING ON THE BOOKS OF THE NEW TESTAMENT. *By Dwight E. Stevenson. Harper, 268 pages, $3.95.*

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Having said all of that, it still seems as though these sermons, if delivered consecutively, would prove rather heavy fare for the usual congregation of listeners. There is not much variety in the manner of treatment, alive and vital though the material is. To this reader it would appear unfair to give as much pulpit time to James as to Matthew, to I Peter as to Mark, to III John as to Luke, and to II Thessalonians as to John.—*James V. Claypool, Secretary, Promotion of Bible Use, American Bible Society.*

THE MINISTER'S CONSULTATION CLINIC. *Edited by Simon Doniger. Channel Press, 316 pages, $3.00.*

CLINICAL TRAINING FOR PASTORAL CARE. *By David Belgum. Westminster, 136 pages, $3.00.*

THE editor of *Pastoral Psychology* here gathers together material that has appeared over the past few years in the "Consultation Clinic" department of his magazine, where practical questions are considered by competent workers in allied professions. This selection deals with a full range of problems from those concerned with setting up a counseling program to the limitations of such a program; specific problems of counseling as they relate to both the counselor's role and to the special needs of the counselee; the problems of prayer, theology and special religious considerations as well as the evaluation of the pastor's role in dealing with the special needs of the grief stricken, the depressed, the ill, the guilty and aged.

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While the second book is brief and clearly outlined, it seems to contain extraneous material. One is inclined to raise the question of cost when such a small book is sold for $3.00 while another almost three times as long sells for the same price. The minister's book budget is limited and such pricing must affect his buying. While the competence of the author is nowhere in question, the relative value of these books and their usefulness to the working pastor stands in sharp contrast.—*Edgar N. Jackson, Methodist Church, Mamaroneck, N. Y.*

NEW TESTAMENT CHRISTIANITY. *By J. B. Phillips. Macmillan, $2.25.*

AMERICAN readers familiar with *Letters to Young Churches, The Young Church in Action* or other works of this stimulating British Christian scholar-pastor, will welcome this latest addition to his impressive words de ing with the New Testament. Alwa one who needles this reviewer into fresh examination of the New Tes ment, J. B. Phillips in his new bo adds what he calls the "faith facult to the vocabulary of theology a homiletics. This is described as som thing "as real as seeing or hearin thinking or feeling." Add to this stream of other "break-throughs" of t habitual and traditional barriers fresh thought, and you have a bo which offers much to Christians, bo lay and clergy, who want to grow their understanding of the faith th confess.—*Melvin L. Frank, First Co gregational Church, La Crosse, Wis.*

THE TIMELESS GOSPEL. *By Haro Cooke Phillips. Abingdon Press, 1 pages, $2.50.*

ONE of the most valuable exercis for a minister's intellectual d velopment is to be found in the readi of published sermons. Any craftsma should have a curious interest in t product of a fellow craftsman. A gre many ministers will enjoy this volum because the pulpit effectiveness of D Phillips has long been recognized an his sermons retain their effectivene when printed.

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CHALLENGE AND CONFORMITY. *By Ken neth Scott Latourette. Harper, $1.75*

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rsement for the American "Way of is perilous to its integrity. In non- ental lands, there is no progress he institution of the church but, this base, culture is being per- ed by Christian ideals. This in- ce, the writer believes, would dis- ar were the institution to be fur- weakened.

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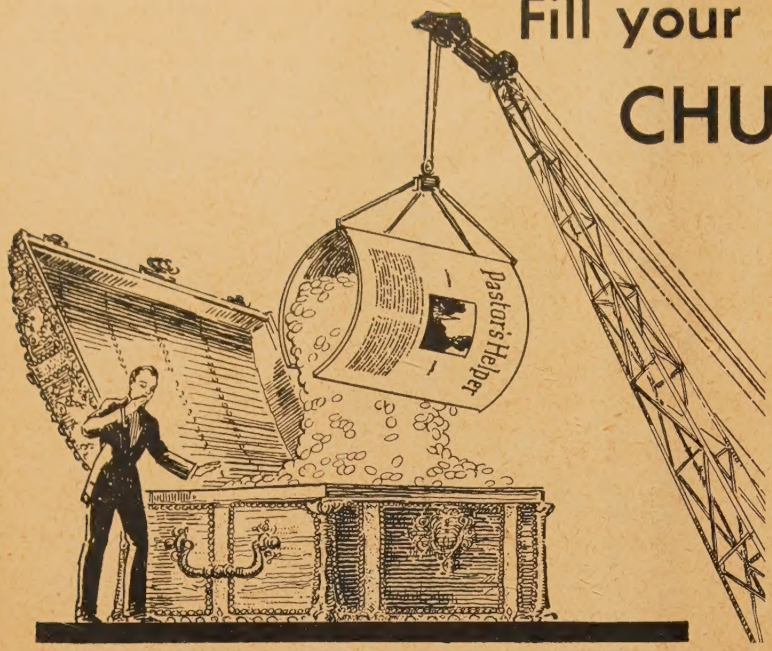

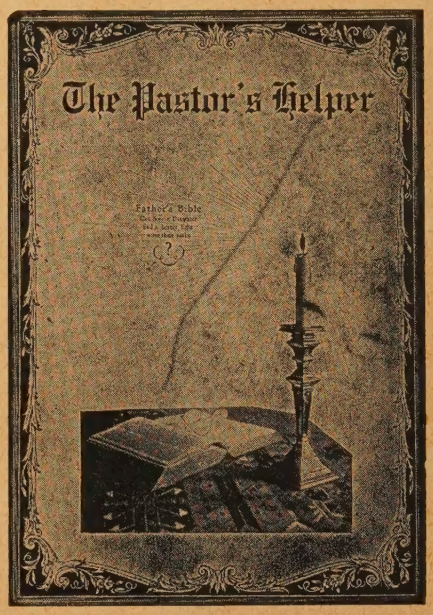

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